

THE

BAPTIST MAGAZINE.

OCTOBER, 1848.

MEMOIR OF THE REV. J. D. ELLIS, OF CALCUTTA.

THIS estimable man was born at Exeter, January 4th, 1807. He was apprenticed to a printer; but his master, who was a friend of his parents, kindly allowed him time to pursue his studies, so that he was able, during the term of his apprenticeship, to gratify that love of knowledge for which he was ever remarkable.

It is not known by what means he became renewed in the spirit of his mind; but when he was twenty-one years of age he joined the independent church, Castle-street, Exeter, of which his mother was previously a member.

Having been accustomed to worship with a pædo-baptist congregation, his attention had not been directed to the ordinance of believers' baptism; but, in perusing the word of God, his attention was drawn to it, and, with five other intelligent young men, he resolved to study the scriptures in reference to it, and act according to their directions. The result was, that they all embraced baptist principles: five of them became ministers, and the sixth was for many years a useful deacon.

Mr. Ellis became a member of the church under the care of the Rev. John Mason, May 31st, 1830. It appears that two years before this he had a longing desire for missionary work; and though he could not at that time gratify the wish of his heart, he was not idle at home, being an active teacher in the sabbath school, as well as an acceptable preacher of the word of life. In the year 1830, his respected pastor, Mr. Mason, in corresponding with the late Mr. Dyer, named him as a very suitable person for India. Letters passed on the subject, and although he was at that time filling a responsible situation of much advantage to himself, he was glad of the opportunity of proving his love to Christ, and preferred the service of God to his own worldly profit.

Mr. Ellis was designated as a missionary to India, June the 8th in the same year, at Maze Pond chapel. The Rev. Messrs. Dyer, Ivimey, Steane, Mann, and Upton, sen., engaged in the interesting service. In May he had been married to Miss Bury of Exeter,

a pious and intelligent young lady, who for ten years laboured with her affectionate husband in the missionary field. Her name will long be cherished in the memory of those who knew her in Calcutta. They embarked with Mr. and Mrs. Lawrence on board the *Andromache*, Captain Sonnes, sailed from Portsmouth the last week in June, and reached Calcutta on Nov. 9th, after experiencing much mercy of the Lord, especially during a dreadful storm which overtook them in the Bay of Bengal, when they were driven before the wind with bare masts for nearly four hundred miles, the raging sea breaking over the ship, and finding its way into most of the cabins. So terrific was the storm, that the sea overwhelmed two hundred villages on the shore of Orissa, and destroyed not less than fifteen thousand persons.

On his arrival in India, Mr. Ellis at first assisted generally in the missionary work until appointed to the superintendence of the schools at Chitpur. The testimony borne to his character and disposition by the Rev. F. Tucker, at a meeting of the Baptist Missionary Society in Exeter Hall, will not soon be forgotten. Speaking of him in connexion with Mr. and Mrs. Parsons, he said, "The leading characteristics of those dear friends were not dissimilar; and if natural ardour and bright intelligence, sanctified by sweet and self-denying piety, be a fit qualification for a missionary, you could hardly desire agents more suitable than they." How much he was beloved by the native Christians who came within the sphere of his influence, will appear from the following extract from a letter written to Mr. Ellis after his return to England, by a young man named Hari Har Sāndeli, who says,—“My very dear benefactor, I owe much to you for your kindness and generosity, you have done much good to me and to others. As a

kind benefactor, you have supported me, and treated me like your own child. As a tutor you have instructed me, both in useful and spiritual knowledge. As a faithful and affectionate pastor you have taken much care of my soul—my spiritual and eternal happiness. You have instructed me fully in the religion of Jesus, and edified me in the blessed gospel of Christ, and also have given me parting good advices. As a tender father you have taken a great deal of care to make me and my wife useful and happy for ever, and detected me when I was wrong in any point, and shown me the right way: for all this I thank you, and am grateful to you, my dear sir. By your departure I sustained a loss which I have not yet found, and feel deeply the want of your kindness and love to me and my family, I fear I shall never find fully replaced. The conversations, the instructions, the lectures, and the hospitality with which you so much favoured, and the prayers which you offered up for me, and with me, crowd into my mind. While absent from me personally, my dear father, do not forget me at the throne of grace. I beg your frequent and fervent petitions for my spiritual welfare as the best proof of your affection. It is the sincere and fervent prayer of many who have enjoyed the benefit of your labours, that your valuable life may be spared, and your health restored, so that if it be the will of God, you may be permitted at some future time to return to our heathen land where you have spent your best years. Now the blessing of God be with you, and with all that love our Lord Jesus Christ.”

In the year 1841, the health of his beloved wife failing, it was deemed advisable that she should return to England, accompanied by their three children. The state of his own health soon after rendered it necessary for him to follow. His health was somewhat im-

proved by the voyage; but he suffered a severe shock upon his arrival, by the news of the death of his wife and youngest child. He passed the next winter at Hastings, where he met with much Christian kindness and sympathy. He soon after removed to Lewes, that he might be near his beloved children whom he had placed at school there; and often did he bless God for directing his steps thither. His health now improved rapidly, and his medical attendants, who had hitherto spoken cautiously, now gave it as their opinion that there was a prospect of ultimate recovery and restoration to usefulness.

In the year 1843, he married Miss Mary Tamsett, niece of the late Rev. Mr. Davis of Walworth, whose affectionate and unwearied attention during his last illness considerably alleviated the prolonged sufferings he was called upon to endure. His health continued to improve till February, 1844, when he was seized with an attack of what was then thought to be rheumatism, but has since been ascertained to be deep-seated disease in the vertebræ of the neck, extending far up the back of the head, and causing the most excruciating pain and entire helplessness. In the months of May, June, and August, he underwent different operations, which for a time relieved his sufferings, but it was soon evident that his constitution could not long bear up against such an accumulation of disease.

Throughout the whole of his illness he was enabled to exercise unshaken confidence in the wisdom and faithfulness of God. His attachment to India, and zeal for missions generally, did not in the least abate. Though his sufferings arose from his residence in India, he would often say, "Had I a thousand lives to give, I would spend them all in the same way." His Calcutta brethren were often spoken of with great affection, and were never forgotten at a throne of

grace. One sabbath morning, having slept rather later than usual, he remarked, "I have slept too long this morning, the sabbath has long commenced in India, and I have not been awake to pray for my brethren there." Towards the closing scene of his life, although his sufferings greatly increased, his consolations abounded. While suffering great pain, his heart was rejoicing in God; and he frequently repeated the words,—

"The hill of Sion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

On Thursday, February 6th, 1845, it was evident his end was approaching, but though he endured great bodily sufferings, he was perfectly calm and serene. He took leave of his children with great composure—all anxiety on their account being entirely removed from his mind. On Saturday, 8th, his mind was much animated with the glorious prospect before him. He remarked, "It is not death I fear: there is something in dying we shrink from, but even now I feel His grace more than sufficient for me."

In the afternoon he expressed his opinion that he should not die till the sabbath day. "Oh," said he, "will it not be delightful to enter heaven on the first day of the week, that day on which our Saviour left the dead, and triumphed over death itself?" He spoke of many whom he hoped to meet in glory, mentioning the names of some who once were in heathen darkness, but who died rejoicing in Jesus as their God and Saviour. On sabbath morning, from six to eight o'clock, he conversed much, saying his mind was perfectly happy. His speech then failed, although he was perfectly sensible until the last moment; when his happy spirit took its flight to realms of endless day.

THE BLIND MEN AT JERICO.

A SERMON DELIVERED AT SALTERS' HALL IN JUNE, 1802, BY THE LATE
REV. ANDREW FULLER.

"And as they departed from Jericho, a great multitude followed him. And behold two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David. And the multitude rebuked them, that they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him."—MATTHEW xx. 29 to the end.

It is delightful to trace our blessed Lord from place to place, to listen to the applications which were made to him, and to see him continually dispensing blessings. The life of our blessed Lord is filled up with these interesting facts, individuals applying to him in circumstances of the deepest distress, and all made to rejoice in the manifestations of his goodness. You recollect that he rested the truth of his Messiahship on this. When a message was sent to him by John, "Art thou he that should come, or look we for another?" he did not return a direct answer. It would have been sufficient if he had said, I am he; John would have believed him; but his answer was equally satisfactory to John, and more so to others: Go, says he, tell John that the blind receive their sight, that the deaf hear, the lepers are cleansed, the dead are raised, and the poor have the gospel preached unto them. As if he had said, Let him judge from these circumstances whether he is yet to look for another. John is well acquainted with the prophecies, and he will immediately refer all these displays of the divine power and goodness to me. Isaiah, in speaking of the glorious day of the Messiah, had said, "then the eyes of the blind shall be opened, the ears of the deaf shall be unstopped, then shall the lame man leap as a hart, and the tongue of the dumb shall sing."

One cannot help being struck with the simplicity with which these narrations are given. Here is no attempt to increase their interest by a laboured description. The events are wonderful, but they are spoken of as every day occurrences, and such they appear to have been in the life of our Lord. Many are related, and the apostle John closes his gospel by declaring that there were many other things which he did, and which if they should be written every one, the world itself would not contain the books that should be written.

The story contained in the words I have read, is in substance given us by two other of the evangelists, Mark and Luke. There are some little circumstances of variety, the principal of which is, that they make mention of only one, and Mark tells us his name was Bartimeus, the son of Timeus. Probably his might be the more remarkable or singular of the two cases, which might induce a particular reference to him, while Matthew refers to the fact of there being another also.

Let us offer a few remarks on the case of these two blind beggars, for such in truth they were, and secondly, notice the conduct of our blessed Lord towards them.

There are several circumstances in the case of the men themselves worthy of our notice. Their affliction; the mixture of mercy there was in it; the

situation in which they had placed themselves; their petition; their perseverance in their petition; and so on.

In the first place, their affliction is worthy of notice. They were blind. The value of sight, like many other blessings, is overlooked by us, because we have never felt the want of it. It is not only the avenue of an abundance of natural enjoyments and social comforts, but it is the door at which knowledge enters—the door at which the knowledge of God enters. To be deprived of this blessing is an affliction far beyond the conception of those who have never experienced it. But there was a mixture of mercy in their affliction. Every avenue of knowledge was not closed, though this was. They had not lost their hearing. There are two instances intimated in the history in which their hearing availed them. They heard the voice of a multitude passing by; they were led to inquire the cause of this; and they learned that Jesus of Nazareth passed by; and this was a great mercy to them. By the readiness with which they began to cry to him, and the nature of their supplication, it is plain that they must have heard of him before that time. Thus the want of sight was supplied by the hearing, and they had heard to good purpose. No doubt they had heard that the lame, the blind, and the deaf wherever he went were healed, and they had come to the resolution, Oh, if he should but come our way, if we can but get within reach of him, if we can but once obtain an audience, our supplication shall come before him. Thus we learn from these men the wisdom of looking rather to the circumstances of mitigation than of poring over an affliction; and also of a diligent improvement of the mercies God has graciously granted us; and it will be no excuse to our own consciences for their

misimprovement, that God has not committed to us other talents also.

But notice further, the situation in which they were. They sat by the wayside. It was a natural situation for poor men who depended on the alms of their countrymen for support. Their affliction gave them a claim to relief, and hearing that an extraordinary personage passed by who could confer upon them a still more important blessing than they were asking of others, they applied to him for it, and thus we learn from their case, that those who need mercy should place themselves in mercy's way.

Let us next notice their petition. This part of our subject calls for our special attention. It was very short, but it was very full, and expressive of an ardent mind, of a tender heart, and of earnest desire. No sooner did they hear that Jesus passed that way, than they began to cry out, "Have mercy on us, thou Son of David." It is a charming example of brief and comprehensive prayer. We have many examples of prayer in scripture, and they are all of this brief, comprehensive kind. We never read of a poor sinner who applied for mercy, standing long to present his supplication. These men poured forth their hearts in a few comprehensive words, and waited for mercy.

But let us look a little more closely at this petition. It carries in it much of the prayer of faith. The evangelist Luke mentions that our Lord told Bartimeus, "Thy faith hath saved thee." This petition then may be regarded as the prayer of faith. It is full of faith in every part of it, but particularly in addressing the object of it as the Son of David. This was merely another way of calling him the Messiah. It was well understood in the land of Judea that to say "the Son of David" was the same as saying "the Messiah." The pharisees knew this, and when it was asked in

respect of the Messiah, "whose son is he?" they could answer, "the Son of David," while at the same time they denied that that character belonged to our blessed Lord. When the multitude of disciples cried "Hosanna to the Son of David, blessed be he that cometh in the name of the Lord," and the children cried Hosanna in the temple, they were ready to gnash their teeth with indignation: "Master," said they, "rebuken thy disciples." They felt that it was no less than attributing to him the character of Messiah, the Son of God. But however scribes and pharisees might rebuke them, the disciples persisted in calling him the Son of David, and so did these two blind men to whom our text refers.

But this is not all. They beautifully touched on that part of his character by which he should be distinguished—namely, his mercy. It was predicted in the seventy-second Psalm of the Messiah the Son of David, "He shall deliver the needy when he crieth, the poor also, and him that hath no helper." Mercy was to be his prominent feature; mercy was to distinguish his character throughout his reign; and they most delightfully touched upon that, as if they had said, "Oh thou whose character is distinguished by mercy, thou whose very coming into the world is a display of mercy, thou whose gracious errand is to display mercy of infinite degree, let thy mercy be displayed towards us—let us participate in its benefits.

It is also worthy of notice how they appropriate this general truth to their own particular circumstances, and thus they furnish us with a fine example of the appropriation of faith, converting a general truth to their own particular case. The general truth here intimated is, that Messiah, the Son of David, is full of mercy and compassion. They turn that into a prayer—"Thou Son of David, have mercy on us." The design

of mercy originated in the heart of God, it flows to guilty men through the Mediator; they feel their need of mercy, and they take the encouragement which is thus presented to them. This is the most prevalent mode of prayer of any that is recorded in the oracles of God; to convert the general truths of scripture into a petition for our own souls. Is he a Saviour? "Lord, save me." Is he an Advocate? "Lord, plead my cause." Is he the Physician of souls? "Lord, cure my spiritual maladies; I am unsound, but thou canst heal me—make me whole." Is he a God, pardoning sin? "Lord, pardon thou mine iniquity, for it is great." This is the prayer of faith; it brings down the truths of God's word to our own particular case. Faith must be founded on the divine revelation, and the prayer of the contrite sinner founded upon that, will ever meet with acceptance at the throne of grace.

Further, we may remark, that the magnitude of this petition corresponds with the riches of Him to whom it was addressed. These poor men had asked many an alms before; they sat by the way-side for the purpose of obtaining from the charity of passengers their daily food, but they had never asked any passer-by for sight; it would have been little less than blasphemy to have done so. But when the Saviour came they never thought of asking him for money; that would have been the most egregious trifling: their thoughts were turned into an entirely different channel. They now sought for mercy—mercy such as he alone could grant; a blessing suited to their circumstances, and which they believed he was able and willing to bestow. It was natural that it should be so. If we ask a favour of any creature, we shall ask according to what we conceive his capacity to grant, but in our approaches to God through Jesus Christ, in our approaches to the Son of

David, the Son of God, we shall enlarge our petitions. By what rule will he give? "According to the riches of his grace." He gives like a God. While the poor widow gives her two mites, the nobleman, if he acts in character, will give as a nobleman, and the prince as a prince, but none will give like God, he gives "according to the riches of his grace, treasured up in Christ Jesus."

Notice lastly, their perseverance in their petition, and this notwithstanding the opposition of those around them. Some rebuked them; some bade them hold their peace. Probably this might be from different motives. There might be some unbelievers among them; scribes and pharisees, men of the same stamp as those who were displeased at hearing the songs of the children in the temple. They would be confounded at hearing this epithet bestowed on Christ, and they would say, Let us have none of this which we are pleased to call blasphemy. Others might wish to silence them, in consequence of the interruption which it occasioned them. The Saviour probably, as he passed along, would be scattering his divine instructions, and they might wish to hear the precepts he delivered. They had not learned the Christian lesson of making a sacrifice of their own comfort for the benefit of others. Some also might be unwilling that our blessed Lord should be disturbed by the crying of these poor men. If so they were not aware of all the compassion of his heart.

But however, these men were not to be silenced by any such considerations. It was an urgent case, and they felt it so. Methinks I hear them say, "What, hold our peace; when are we to speak if it is not now, when the Saviour is close at hand? he may never come this way again; this may be the only opportunity afforded us: hold our peace now! No; we will cry the more, Thou Son of David, have mercy on us." They felt

themselves under the necessity of doing so, in order to drown the clamour of their opponents by their supplications for mercy. They were determined if possible to reach the ear of the compassionate Saviour, and therefore "they cried so much the more a great deal," as one of the evangelists tells us, "Thou Son of David, have mercy on us." My friends, have we never seen anything like this? When a poor sinner is made to feel his need of the Saviour, and he begins to sue for mercy, it may be that there are a number of persons presenting obstacles greater than those which the multitude presented on this occasion. Some of his neighbours will be ready to say, "Hold your peace; what need of all this ado about religion? you are good enough already; at all events you have been as good as your neighbours; hold your peace." The formal professors of religion will join in the clamour of the multitude. Those who have just religion enough to give them a name among Christians, will not see the necessity for all this anxiety and all this care, and will call it enthusiasm, and take every means of discountenancing it. But if you are truly sensible of your sinful and perishing condition before God, neither the language of the open unbeliever nor of the cold-hearted formalist will silence you; but on the contrary, you will rather cry so much the more; you will be more earnest in your supplications; nothing will satisfy you till you can obtain the ear of the Saviour.

But you may also meet with opposition from within; secret misgivings of heart, despondency, unbelief, will suggest that it is a vain thing to cry for mercy, either that it is too late, or that you are too great a sinner, or that it is a blessing greater than such a sinner as you have been have any reason to expect; but if you have the spirit of these men, you will not be turned aside by these sug-

gestions of your own hearts, but you will pray so much the more, you will pray against your own heart, like one who cried, "Lord, I believe; help thou mine unbelief!"

We have seen the affliction of these poor men, the mixture of mercy there was in it, the situation in which they were, their petition, and their perseverance. Let us next notice the compassionate conduct of our divine Redeemer towards them. This is all summed up in a few words; but there is much contained in them. "He stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight." In this brief account there are several things worthy of notice. Here are steps in the progress, and it will be worth while to stop at every step. First, our Lord stood still; then he called them; then he put it to their choice what he should do for them; and lastly, he mercifully healed them.

He stood still. Here we perceive the wonderful compassion of the Redeemer. What is this but saying that he was arrested by the voice of prayer? Our Saviour, in the course of his life met with many things which were intended to arrest him. Some of the scribes told him that Herod thought to kill him, but it was not the threat of Herod that could stop him for a moment. "Go," said he, "tell that fox that I work to-day and to-morrow, and the third day I shall be perfected." Once we are told that one of his disciples attempted to arrest him. He had set his face to go to Jerusalem, and had intimated that he should there be cruelly treated, and put to death. The heart of Peter was moved at the very thought, and he desired in consequence to stop him in his progress. But this ill-judging kindness of

the disciple could not turn him aside; he well knew what was before him: but he had "a baptism to be baptized with, and he was straitened till it was accomplished." Nothing could stop him in his benevolent course. But here, the prayer of two poor miserable men arrests him in his progress and he stands still. Oh, the amazing compassion of the Redeemer!

There is something in this that seems to resemble another case. When the Saviour was hanging on the cross, the chief priests mocked him, with the scribes and elders, but he took no notice. The two malefactors, one on his right hand and the other on his left, reviled him, and spake in the most bitter and reproachful language of him, but he made no answer; slander could not touch him, reproach had not the least effect upon him; still he made no answer. At length one of them in his expiring moments exclaims, "Lord, remember me when thou comest into thy kingdom." Immediately the Saviour's attention is attracted, and he replies, "To-day shalt thou be with me in Paradise." He is moved, so to speak, by this petition; he is arrested by prayer. Here then is the way of taking the kingdom of heaven by storm. Approach the Saviour with the language of Israel, "I will not let thee go unless thou bless me," and you will prevail. Praying breath has never been spent in vain; the prayer of the contrite soul is delightful to his ear. In this the Saviour realizes the purchase of his dying groans. He "sees of the travail of his soul, and is satisfied."

The next thing which is noticed, is that he calls them. His standing still had afforded them encouragement to believe that he would pay attention to their case. Some of the multitude seemed to understand it so, for they immediately went and reported it to the blind men, or as one of the evangelists

states it, "Be of good comfort ; rise, he calleth thee." Such was the character of the Divine Redeemer; he never disappointed any whom he called; he never gave an invitation and sent the applicant away unsatisfied. And is it not just to apply this to the invitations of mercy—the gospel invitations which are addressed to us? Has he not called us? Does he not say to us, "Come unto me all ye that labour and are heavy laden, and I will give you rest?" Where is the man that needs despair? Where is the sinner that can for a moment despair? in such circumstances despair is a crime. No; "be of good cheer; rise, he calleth thee." "He has never said to the seed of Jacob, seek ye my face in vain."

Next, he refers it to their own desire, what he shall do for them. "What will ye that I shall do unto you?" If our Lord were to offer a favour for which they had no desire, no choice, it would be mercy thrown away. Salvation is to him that is made willing in the day of divine power, and it is to him who is brought to choose Christ with his whole heart. If this question were put to you and to me,—and may I not say that it is put to each of us,—what would you answer? Consider the Son of God as present in our assembly, that he calls you before him, and bids you state your wishes, what would be your desire? Would your heart dictate this petition, "Lord, that my eyes may be enlightened to see thy glory!" "Lord, that I may find favour in thy sight!" "Lord, that I may have an interest in thy love!" "Lord, that I may be made like unto thee!" "Lord, that I may dwell for ever in the enjoyment of thy presence!" Should these be the breathings of your soul, he will answer, "Be it unto thee according as thou wilt."

Finally, we are told that he healed them. He did not disappoint their expectations; he bestowed upon them the

blessing of sight. And so will it be to all who feel that they are blind, and apply to him to enlighten their minds, and to cause them to see things as they are. May I not appeal to the experience of some present that they were once in the darkness of nature, and were well satisfied with their state; that they were blind to the glories of the Saviour; that they saw in him "no form nor comeliness that they should desire him;" that the present world was their idol, and that they had no desire for any other portion; that they were so short-sighted that they could not look beyond the present transitory state, and their minds were grovelling, and sensual, and devilish; but that the Spirit of God hath shined into their souls, and caused them to see their natural state? Like those of whom we have been speaking, they have sought mercy of the Saviour, and have been enlightened so as to see the malignity of sin, the beauties of holiness, the vanity of the world, the glories of immortality, and to see the Redeemer to be the "chief among ten thousand and the altogether lovely."

If this is the case with you, dear friends, you will feel no surprise that these men followed the Saviour. They followed him that they might learn more of him who had displayed this grace on their behalf; they followed him that they might glorify him. The next chapter gives an account of Christ's public entry into Jerusalem, and the great multitude that joined in singing Hosannas to the Saviour. We cannot doubt that these two men joined in that chorus. It was fit they should be there to bear witness to Him who had mercifully healed them. It was necessary to their own happiness that they should follow him, to convey to others the encouragement which arose out of their own experience of the compassion of the Saviour. Their hearts were too full for them to hold their peace; they

must join in the Hosannas to his name ; they must tell to others the wonders of that grace and compassion which the Redeemer had manifested to them.

Are there none here whose hearts respond to these expressions, who have felt the love of the Redeemer to be so great that they could not but speak of it to those around ? I might rather say, is there any one professing to be a Christian with whom this is not the case ? Surely, if it was fit that these men should follow the Redeemer and show forth his praises, it is more so in the case of those who have experienced

his pardoning mercy. You cannot follow the Saviour in the sense in which these men did, but you may follow him in the ways of his appointment, and by and by you shall be for ever with him. But let none of us part with our subject without inquiring how far we are interested in it ? whether we have seen our need of a Saviour, and have sought mercy at his hands ? whether our minds have been enlightened, and we have been saved from ignorance and guilt, and translated into the glorious light and liberty of the sons of God ?

THE FEAST OF TABERNACLES.

BY MR. JOHN FREEMAN.

ON Wednesday evening, the 11th of this month, at five o'clock, the Jews begin their 15th day of Tisri, or first day of the feast of tabernacles ; and this relic of a feast first observed 3445 years ago, ought to induce us to say, "What mean ye by this service ?"

In Exod. xxiii. 14, God says, "Thrice in the year thou shalt keep a feast unto me ;" while, in the 17th verse he adds, "Three times in the year all thy males shall appear before the Lord God." And in Deut xvi. 16, we have the same injunctions thus amplified: "Three times in the year all thy males shall appear before Jehovah thy God, in the place which he shall choose ; in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles : and they shall not appear before Jehovah empty."

Thus, amidst the many observances prescribed to Israel, three feasts are placed before us by God himself as being of a like nature. Of the first two of these feasts the writer has given an account in the Baptist Magazine for April and June in the present year :

and, as these two feasts are shown by scripture, by history, and by astronomical computations (all conjointly,) not only to have prefigured events, but also to have pointed out the time of those events with remarkable precision, we learn how to bring scripture to bear on the aid afforded by history and astronomy, in order to a successful investigation of the true meaning of the feast of tabernacles.

That Jews, unable to observe the moon's reappearance at Jerusalem, should, in their observance of festival days, be guided by a calendar computed beforehand,* was no defect in the sight of Him who is not a hard master, reaping where he has not sown. Hence, on the 2nd of April, A. D., 33 (O.S.,) the Roman Thursday, that was, till sunset, the 13th of Abib, as founded on the moon's reappearance, was the 14th of

* In this computed calendar, the Jewish day of the true new moon happening next before the pass-over, was the last day of the ecclesiastical year : the first month of every ecclesiastical year consisting of thirty days ; the second, of twenty-nine days ; the third, of thirty days ; and so on alternately for the other months preceding the last.

computed Abib, till sunset, and the 15th afterwards till midnight, the said Roman day being, as stated in Mark xiv. 12, "the first day of unleavened bread, when they sacrificed the passover." The next day, however, as John xviii. 28 shows, was the day for that sacrifice with those who had been able to observe the new moon's first visibility at "the city of the great King." Moreover, as Christ our passover was slain on that very Friday, we learn that the true day, both for type and antetype, was that founded on the new moon's first visibility.

In John vii. 37 we have the signalized eighth day of the feast of tabernacles described, while, by the connexion including John ix. 14, we are informed that the next day was Saturday, or a Jewish sabbath, on which Jesus gave sight to a man who had been born blind. These facts put together show that the 22nd of Tisri, or "the last day, that great day of the feast," is given in time reckoned from the moon's reappearance three weeks before. For the computed Tisri, beginning two days earlier than the Tisri founded on observation, would make it out that the blind man received his sight on a Thursday, whereas time given in the observable Tisri shows that the blind man received his sight on a Jewish sabbath; namely, on Saturday, October the 18th, A. D. 32, Old Style, or Saturday, October the 16th, New Style.

Nor is there, in any recorded event, eight days corresponding with the eight days of the feast of tabernacles, excepting the first eight days of the Saviour's life on earth, which were days in the year two before the Christian era, as shown in the Baptist Magazine for April, 1844.

Hence, on the principle of coincidence, as beheld in the feasts of unleavened bread and of pentecost, in A. D. 33, we seek a coincidence in A. C. 2, when the first day of the feast of taber-

nacles, on the 15th of observable Tisri, ended at sunset on Wednesday the 15th of October, in the Old or Julian Style, the same Wednesday being the 13th of October in the New or Gregorian Style now used. Thus the Jewish day ending with that Wednesday's sunset, in the year two before the Christian era, or just 1849 years ago on the 13th of this month, was not only the first day of the feast of tabernacles, but also the day of Christ's birth, as shown in the Baptist Magazine for October, A. D. 1844.

The feast of tabernacles, like the two other great feasts to which all the males of Israel repaired, had a *retrospective* and a *prospective* reference.

In the *retrospective* reference, the feast of tabernacles, or booths, is thus spoken of in Lev. xxiii. 42, 43: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths, that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."

In the *prospective* reference we behold Jesus at Bethlehem, when "there was no room for his parents in the house allotted to strangers," and when, as a consequence, his abode was in the tabernacle of the ox. Thus, for seven days, we contemplate the Saviour tabernacling in the city of David, to the joy of those who waited for the consolation of Israel, till his circumcision on the eighth day directs our contemplation to another aspect of his all-important work.

The first day of the feast of tabernacles was an extraordinary sabbath; and so was the eighth day of that feast. And the first and eighth days of the Saviour's life were days without a parallel, and therefore sacred, like a signalized day of convocation. From eternity to eternity there was only one day of the Saviour's birth thus an-

nounced: "Unto you is born this day in the city of David, a Saviour who is Christ the Lord." And never was there but one eighth day of the Saviour's life in which, to the joy of the redeemed in heaven, and for good tidings on the earth, he received, as stated in Luke ii. 21, his new name Jesus, meaning Saviour. Thus was accomplished what the angel of the Lord had said to Joseph, as recorded in Matt. i. 21, "Thou shalt call his name SAVIOUR; for he will SAVE his people from their sins."

In order, however, to do justice to the subject before us, the Saviour's circumcision on the eighth day, as recorded in Luke ii. 21, demands our attention.

In circumcision, as well as in baptism, when it came from heaven, we behold "a shadow of things to come;" circumcision, like the Lord's supper, indicating Christ's "body broken" at Calvary, and his "blood shed" when "they pierced his hands and his feet;" and baptism portraying his death, burial, and resurrection, as shown in Rom. vi. 4, and Col. ii. 12. Thus the circumcision of Jesus was an earnest of his crucifixion; while in baptism he virtually said, "I have a baptism to undergo; and how am I straitened till it be accomplished!" In mortals, however, both rites have reference to fellowship with Christ, circumcision referring to the perfected just enjoying the heavenly Canaan in consequence of their fellowship with the Saviour in his sufferings on the cross; and baptism referring to those in this world who, according to the expression in Col. iii. 1, are "risen with Christ."

Hence, with regard to the fallen race of Adam, baptism *was*, what circumcision *was not*, an outward sign of a previous inward change, being called by Mark and Luke "a baptism of repentance," or, to speak in our own idiom,

"a baptism upon repentance;"* and being said by Peter to be "an answer of a good conscience toward God."

Baptism, therefore, being a penitent's outward sign, indicative of the remission of his sins, (as we learn from Mark i. 4, and Luke iii. 3,) was observed *more* extensively than circumcision in one direction, and *less* extensively in another. Thus, in Acts viii. 12, we read concerning the Samaritans, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both MEN and WOMEN." And there the sacred writer stops, baptized households being believing households, without taking the unconscious portions of families into the account.† In Gen. xxi. 4, however, we read, "Abraham circumcised his son Isaac on the eighth day, as God had commanded him;" and, in such obedience to a divine command, as is obvious, the seal or proof of a righteousness by faith was made by Abraham and not by Isaac.

The earthly Canaan was a type of heaven, and males and females in the families of Abraham and Isaac, and in the posterity of Jacob, constituted a type of saints and "*elect* angels" inhabiting heaven. Under these circumstances it was God's good pleasure to make males, when circumcised, a type of the redeemed in heaven, and when uncircumcised, a type of human beings for ever banished from the realms of bliss. Thus, in the ulterior aspect, the antetype of circumcision was SALVATION, salvation from the *power* of sin being

* See Acts ii. 37 and xxii. 16, showing us that God's ambassadors said to inquirers, "Repent; and be baptized, washing away your sins in a figure."

† Thus Elkanah's house, yea, "*all* his house," as stated in 1 Sam. i. 21, does not include Samuel his infant son. So, in John iv. 53, no infants of the family are included when it is there said of a certain nobleman, "He believed and his *whole* house." In such cases the totality is taken collaterally, rather than by descent.

called circumcision in Deut. xxx. 6, and salvation from the *guilt* of sin being accounted circumcision in Col. ii. 13.

The Lord's supper, to which circumcision seems more allied than to baptism, has reference only to the last six hours of the Saviour's life, the extremities of which period were daily prefigured, under the Jewish dispensation, by the offering up of two lambs, the one as a morning sacrifice, and the other as an evening sacrifice. Hence, in the institution of the Lord's supper, the Saviour refers solely to the breaking of his body by the nails that pierced his hands and feet, and to the shedding of his blood from the nail-prints. But in this scene we behold in progress what was commenced on the eighth day of his earthly career.

That the Saviour's circumcision is to be regarded as, in some sense, akin to his suffering at Calvary, is shown when beasts instead of infants are made the type of his first eight days on earth. Thus in Exod. xxii. 30, Jehovah says, "Likewise shalt thou do with thine oxen, and with thy sheep: seven days the animal shall be with its dam; and on the eighth day thou shalt give it me." Also in Lev. xxii. 27, we read, "When a bullock, or a sheep, or a goat, is brought forth, it shall be seven days under the dam; and from the eighth day and forward it shall be accepted for an offering made by fire unto Jehovah."

In this figure, therefore, we behold the beginning of the Saviour's presentation when in circumcision on the eighth day he was offered to Jehovah, while Calvary exhibits the offering repeated when "he poured out his soul unto death."

Thus, before circumcision, two offerings were before the Saviour; namely, his being *offered* on the eighth day, and his being *offered up* on the last day when what he suffered on the cross is

regarded as endured for a *remnant* in riper years, and for *all* dying in infancy; *one ram* denoting the *remnant*, and *lambs*, to the extent of *seven*, denoting a *totality* as complete as that of a week composed of its seven days. Happy babes, quitting these mortal shores as buds destined to become blossoms, and to impart celestial fragrance in the blissful regions above!

Christ's sufferings, however, though adequate to ransom the human race thus extensively, are infinitely more than adequate for such ransom. Scope, therefore, is given for doubling the one ram and seven lambs, in reference to a time when two offerings were before the Saviour, as his work; and for presenting the ram and seven lambs undoubled in reference to a time when the latter offering only was under contemplation. Thus the first seven days of the Saviour's life on earth were foreshadowed by the first seven days of the feast of tabernacles, on each of which days the sacrifice from the flock was two rams and fourteen lambs; while, on the eighth day, by the Saviour's circumcision preceding the particular sacrifice prescribed for that day, the two rams and fourteen lambs, as a type, were reduced to one ram and seven lambs.

Jesus, however, as typified by the bullock, or lord of clean beasts, *obeyed* as well as suffered. Yea, as the toiling ox, he *did* in time what in eternity he had *resolved* to do, saying, as recorded in Ps. xl. 7, 8, "Lo! I come; in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

The child Jesus was what no mortal ever saw before or since, a babe untainted with an apostate nature. More than this, he was, even in the manger at Bethlehem, Immanuel, or God with us. As, therefore, under such circumstances, the Saviour acted out in time

his predetermination in eternity, amidst the unclouded majesty of his godhead, every day of his infancy had its worth.

Hence, on the first day of the feast of tabernacles, as we read in Numb. xxix. 13, the victims required for a burnt-offering from the herd were thirteen bullocks. On the second day of that feast, however, the worth of the Saviour's life in the day elapsed is beheld in the required sacrifice being twelve bullocks only. By the same progressive worth eleven bullocks only were required for the third day, ten for the fourth day, nine for the fifth day, eight for the sixth day, and seven for the seventh day, seven in that case being the number arrived at in a series.

To walk with God through flowery meads is obedience; but to obey amidst humiliation and suffering, is obedience much enhanced in value. So when the Saviour in infancy acted out his resolutions formed in eternity, his course, for the first seven days, made, in the type of that course, each day's sacrifice, a bullock less, while humiliation and suffering, an earnest of Calvary, being added to his usual course as the eighth day began its career, increased the rate of decrease in the type from one to six, the bullocks required being seven for the seventh day, and one for the eighth day.

Thus we behold on the eighth day of the feast of tabernacles, or early on Wednesday, October the 22nd, A. C. 2, Old Style, the Saviour already circumcised when the sacrifice prescribed for the said eighth day began, which sacrifice portraying the existing antetype then in the land, was reduced to one bullock, one ram, and seven lambs, just the same assemblage of animals as was required on the day of atonement, foreshadowing the day of Christ's making an expiation on the cross.

The feast of tabernacles, however, ends with the eighth day, and thus the

portion of the Saviour's life foreshadowed by that feast, was from the day of his birth to the day of his circumcision both inclusive, the rest of his life on earth being regarded as a prolongation of that eighth day, according to the import of the phrase "from the eighth day and forward." At length, by death he completed what at circumcision he began as the antetype of an animal "accepted from the eighth day and forward for an offering made by fire unto the Lord," as prescribed in Lev. xxii. 27.

Thus any day of the Saviour's life on earth, after his circumcision, presents him as the antetype of one bullock or toiling ox. In this toil two natures participated, the body being the yoke-fellow of Christ's spiritual nature; but the two natures were undeveloped till death. In the Saviour's ministration, therefore, there appeared but one ox treading out the corn; a process otherwise accounted, blowing the gospel trumpet, as prefigured by the first of Tisri, or annual memorial of God's calling light out of darkness at the creation.* Hence, between Christ's circumcision and his death the appropriate type of his obedience and suffering conjointly, is "one bullock, one ram, and seven lambs;" while, to designate any time after death's developing his two natures, the appropriate type is "two bullocks, one ram, and seven lambs."

To return, however, to the feast of tabernacles, we behold, on the first seven days of the feast, Jesus, the bread of life, as bread enough and to spare; and, on the eighth day, we behold in one bullock the Saviour magnifying the

* As one and the same principle applies to the three great feasts of which the writer has at length given an account in this periodical; so one and the same principle applies to the monthly and annual memorials of creation, and to the prospective references associated with those memorials.

law, and making it honourable; and, in one ram and seven lambs, we behold him, as a suffering substitute, saving, in riper years, a remnant of all nations, tribes, people, and tongues; while, as to children dying in infancy, his salvation is beheld as universal.

Hence little ones made meet for the bliss they are to reach before they sin after the manner of Adam, tend to save a guilty city, on the principle that ten righteous men would have saved Sodom. For, as recorded in Jonah iv. 10, 11, Jehovah thus addresses the prophet: "Thou hast had pity on the gourd, for which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city wherein are more than a hundred and twenty thousand persons that cannot discern between their right hand and their left hand?"

In an antetype we sometimes behold two strata, like two regions of clouds. So it is with regard to the antetype of the feast of tabernacles. The nether stratum, with its distinction of days we have already surveyed; but there is a more remote stratum in which the infinite value of Christ's obedience and suffering is beheld as seven bullocks and seven rams, according to Ezek. xlv. 23—25; or in which the aspect is generalized, as in Zech. xiv. 16. Thus the feast of tabernacles foreshadowed the heavenly world. For such a feast may we now be prepared, amidst the storms and tempests of the present evil world, Christ being made to us righteousness and sanctification; and in such a feast may it be our happiness to be eventually found among the redeemed amidst the mighty roll of eternal ages.

Maryland Point, Stratford, Essex.

THERE IS NOTHING LIKE RELIGION.

A PAGE FOR THE YOUNG.

BY THE REV. M. W. FLANDERS.

A. WAS an interesting young woman. When I first became acquainted with her she was scarcely twenty years of age; but she had already begun to wither. Disease, in the shape of consumption, was gently leading her to the tomb.

She was not a member of my church, nor had she been even a regular attendant on my ministry; but when I heard of her case, I was constrained, by a sense of duty, to pay her a visit. I went to the little cottage in which she resided with her parents. It contained but two rooms, one below and another above; but it was as neat and clean as woman's hands could make it. By means of a ladder—for there was no staircase—I ascended to the upper

room, and found myself alone with the youthful object of my solicitude. To all my questions, and I asked her many, she gave such replies as led me to hope that she was being prepared for a better world. She knew that she was "a great sinner," and was humbly "looking for the mercy of God through our Lord Jesus Christ."

Again and again did I visit this youthful sufferer. She generally greeted me with a smile, and spoke of peace. I was particularly struck with the calmness with which she referred to her approaching dissolution. Believing in Christ, and relying on the "exceeding great and precious promises," the coming of "the king of terrors" did not affright her. On one occasion her

mother showed me her withered arm, and on my giving utterance to an expression of surprise, she serenely replied, "There will be the less for the worms." Oh, the value of a living faith.

As her end drew near, the subject of this brief sketch requested me to improve her death by preaching from a passage of scripture which she named. I promised compliance; and as it was her wish that those who had been the friends and companions of her early youth, should be solemnly addressed on the importance of a preparation for death and heaven, I asked her whether she would make me the bearer of her dying message to them. After a brief pause, during which she seemed to be communing with her inmost soul, she replied, with touching solemnity, "*Tell them there is nothing like religion! charge them to meet me in heaven!*" Her last words were, "Jesus died on the cross for sinners;" and relying on this simple, but all-important truth, her ransomed spirit

"Flew swiftly through death's iron gate,
Nor felt the terrors as it passed."

So lived and died this youthful female disciple, realizing even to the last, the blessedness promised to those "who early seek a Saviour's love."

"It lives through life—in death still lingers,
The best of hopes to mortals given—
Smiles at the tyrant's icy fingers—
That hope of heaven."

B. was a respectable young man. When I commenced my ministry at —, he took a seat in my chapel, and became a frequent attendant. In the course of a few months he began to decline. The glow of health forsook his cheeks, and his appearance in other respects indicated the existence of a disease which generally baffles the most consummate medical skill. Weeks, yea months passed away, and he was still able to attend to his business; but

he was little better than a walking skeleton. I endeavoured to obtain an interview with him, that I might privately urge him to give up the world, and attend to the solemn realities of salvation and eternity. For this purpose I frequently called at his house, but he was generally too much engaged to see me. The truth is, he had no wish to be spoken to about his soul's salvation. The friend who dared to name it was sure to give offence!

At length B. was confined to his bed. When he had kept it one day, I received a pressing invitation to visit him. I obeyed the summons. A sorrowing relative conducted me to his chamber. As soon as the sufferer saw me, he put out his withered hand, and, grasping mine, exclaimed with a degree of energy that astonished me: "It is too late! I am lost—lost—lost! There can be no mercy for me. I am lost—lost—lost!" I endeavoured to quiet him by speaking of the infinite riches of God's mercy, and directing him to the sinner's Friend; but it was all in vain. His reply was, "It is too late. Often," he continued, "when I have been seated in that chapel, the arrow of conviction has reached my heart; *but instead of looking to Jesus, I shook off my impressions by going directly into the world.* Now it is too late. I am lost!" Oh, that all those who are in the habit of trifling with their convictions could have seen and heard him! What a lesson it would have taught them! Of all the sins which are committed in the sunny season of youthful delight, none pierce the soul so deeply as this.

In four or five days after my first interview with him, B. died. It was said by an attendant that his mind was more composed before he breathed his last; but his sun set in a cloud. So died the young man who had stifled his convictions, shunned religious conversa-

tion, and made the world his portion. Where A. had light and peace, B. had distress and anguish.

The following case differs, in some respects, from both the preceding. It was Monday, and feeling rather poorly, I went out toward the middle of the day, for the purpose of taking a quiet walk in the fields. During my absence a young woman called at my house to ask me to visit her brother, who, she said, was very ill. In the course of ten or fifteen minutes I returned, and proceeded at once on my solemn mission to "the house of mourning." The afflicted youth was in an upper room. I was asked to see him, and never shall I forget the scene. Twenty-four hours had scarcely passed away since he was walking on God's earth, and devoting the sacred hours of the sabbath to the performance of secular business, and now he was actually dying! His soul was in an agony of despair. It was even depicted on his countenance. He was on the verge of eternity—within a few moments' journey of the bar of God, and had *no hope!*

I spoke to this young man of mercy and of Christ. His sighs and groans told me more than his tongue could utter. Perceiving that he would soon be gone, I knelt by his side and offered prayer. When I rose from my knees, his mother, a pious woman, bent over her dying boy, and, with a bursting heart, said to him, "O — ! you believe there is a God now, do you not?" His reply still rings in my ears. It was his last successful effort to speak. "I—do—be—lieve! I—do—be—lieve!" In less than fifteen minutes he was a corpse! What a striking comment on the passage, "He that being often reproved, hardeneth his neck, shall sud-

denly be destroyed, and that without remedy." This young sinner found it so.

The youthful reader will do well to ponder these three cases. In the first all was light and peace. In the last two all was darkness and dismay. What made the difference? It was religion. "THERE IS NOTHING LIKE RELIGION." And it has done nothing for others which it will not do for you. It will save you from the "thousand snares" which beset your pathway through time. It will fill your bosom with joy and peace which the world can neither give nor take away. It will add new charms to the few lawful pleasures which have survived the fall. It will bring "a sovereign balm" for all the wounds which "the world, the flesh, and the devil" may inflict upon your spirit. It will make the last change safe and easy, if not triumphant. It will secure you a complete acquittal at the bar of God. It will conduct your soul to a mansion in the skies. But if you neglect it, you can neither live well, nor die well. Unless you possess the Spirit, rely upon the sacrifice, and submit to the authority of Jesus Christ, "mourning, lamentation, and woe" will be your portion. You may escape it in time, but you will find it in eternity. Rest not, then, till you can say with the poet,—

"Religion!—I make thee my choice:
Thine aspect to me is more bright—
Far sweeter to me is the sound of thy voice,
Than ever was earthly delight:
Repentance may stand at thy side,
Affliction may walk in thy train,
But Faith, at thy bidding, my footsteps shall guide,
And Hope my faint spirit sustain;
And Charity—love which for ever shall glow,
Shall fill me with rapture earth cannot bestow."

Houghton Regis.

INFANT BAPTISM.

BY THE REV. JAMES HALDANE.

THE Lord upbraided the Jews with making the commandment of God of none effect by their tradition ; and their example has been almost universally followed by the disciples of Christ. Baptism is an ordinance of the new covenant, and is consequently exclusively appointed for the children of that covenant, who are all taught of God, and all know the Lord, from the least of them to the greatest of them. Baptism is the profession of our faith in the death of Christ for our sins, and in his resurrection for our justification. But the greater part of those who bear the Christian name, "have transgressed the laws, changed the ordinance, broken the everlasting covenant," by an unmeaning ceremony of sprinkling unconscious infants, in imitation of Jewish circumcision. There is, however, this radical difference between infant baptism and circumcision. A child of Abraham, Isaac, and Jacob, was born a Jew—born within the covenant—and was to be circumcised the eighth day. If this were not done, he was cut off from

Israel ; "he hath broken my covenant." Children are baptized, not because they are Christians, but to make them Christians ; hence they are said to be *christened*. There was not among the Jews a more palpable transgression of the commandment of God by their tradition, than the substitution of infant baptism for the ordinance of Christ.

Infant baptism is intimately connected with baptismal regeneration. Roman Catholics and Puseyites boldly avow this doctrine, maintaining that, in baptism, the child is regenerated. Many who hold infant baptism object to this ; but the practice is almost uniformly founded on a modification of this notion. Some allege that in baptism, the seeds of grace are communicated, while others attach little or no meaning to the practice ; which lies at the foundation of many of the false views, and consequent divisions, prevalent among believers. One thing is evident, that by this cord many of the church of England are likely to be drawn into popery.—*Exposition of the Epistle to the Galatians.*

MYSTERIES OF THE DIVINE GOVERNMENT.

"THERE is a time coming," says Dr. Chalmers, "when we shall know even as we are known—when the whole enigma of God's work and God's administration shall be cleared up, and the difficulties now resting on sin and death, and all evil—these now inexplicable secrets of the Divine policy—shall be fully resolved, and the song be lifted up of—'Just and true are thy ways, thou King of saints.' I wish that my friend, Mr. Foster, could have adjourned some of the difficulties which exercised him to the day when all things shall be made manifest. I greatly wish that he could

have restrained his speculation on the duration of future punishments, and acquiesced in the obvious language, or at least the obvious practical lesson and purpose of scripture upon this question—which was to cut off every pretext for postponing the care of their eternity from this world, and to press home on every unsophisticated reader of his bible, the dread alternative of—now or never. Meanwhile we repose in the general conviction that God will be vindicated in all his dealings with the creatures whom he has formed."—*Horæ Biblicæ Sabbaticæ.*

BENGALI PROVERBS.

THE astrologer, having given his almanack to another, wanders about with his hands on his head (as one in pain or want).

Applied to one who gives up his wealth into the hands of others, and then becomes dependent on them for his support.

No tree shakes without a breeze.
Reports have generally some foundation.

THE poor man's words are like the tortoise's head.

As the latter is protruded or withdrawn as confidence or fear prevails, so the speech of the former changes with his assurance or apprehensions, and is often contradictory.

EXCITING a cough by putting one's fingers down his own throat.

Said of one who brings his own troubles upon himself.

THE delicate vegetables last only a short season, but the horse-radish all the year.

Small profits, if certain and constant, are better than large, when unassured or temporary; and even an inferior object is to be preferred if more regularly attainable or more permanently advantageous.

WORMS breed even in sweet mangoes.

There are imperfections in the best persons and things.

WHAT further use of the boat when you have crossed the stream.

Sarcastically applied to one who having been benefited by another's kindness, for which he had been humbly supplicant, ceases afterwards to pay the same respect as before to his benefactor.

THE sandal-tree grows not in every wood.

People of eminent worth are scarce.

A CHARIOT moves not on a single wheel.

If you would have the gods help you, you must help yourself. Divine assistance and human exertion go together.

OF what use is a looking-glass to the blind?

It is useless offering good advice to a fool.

THE lime will not sweeten, though you should constantly water with milk the tree that bears it.

The best instructions are thrown away on men of depraved dispositions.

"THY WILL BE DONE."

MATTHEW vi. 10.

BY THE REV. CORNELIUS ELVEN.

ALMIGHTY God, whose mercy saves
The wrecked and tempest torn,
Teach us to cry, midst swelling waves,
"Thy holy will be done."

'Tis easy when no cares annoy,
No clouds obscure our sun,
When plenty fills our hearts with joy,
To say, "Thy will be done."

But O! when adverse days appear,
And those we loved are gone;
'Tis hard to say, with lips sincere,
"Thy righteous will be done."

Bury St. Edmunds.

The heart bereaved, the burdened mind,
The widowed breast forlorn,
Need aid of more than earthly kind
To say, "Thy will be done."

Yet Jesus took the bitter cup,
And cried, with filial tone,
"Father, I'll meekly drink it up,
Thy sovereign will be done."

To us, O gracious Lord, impart
The Spirit of thy Son,
Then we shall sing, with truthful heart,
"Father, thy will be done."

CHRONOLOGICAL PAGE FOR OCTOBER, 1848.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	Ld	h m 6 3 5 38	Psalms. Psalms.	Sunday School Union Lessons, 2 Kings xxiv., xxv. 1—7, Acts xv. 1792, Baptist Missionary Society formed. Clock after sun, 10 m. 44 seconds.
2	M	5 5 35	2 Chron. xxvi. and Isaiah vi. Matthew ii.	1833, Jos. Hughes (Battersea) died, æt. 63. Baptist Irish Committee. 1535, Coverdale's Bible published. Moon sets, 42 m. after 9, evening. Jupiter conspicuous every clear morning.
3	Tu	6 7 5 52	2 Chron. xxviii. Matthew iii.	Moon's first quarter, 1 m. past 2, afternoon. Moon rises, 16 m. after 2, afternoon.
4	W	6 9 5 29	Isaiah vii. Matthew iv. 1—22.	Moon sets, 35 m. after 11, night. Moon after sun, 12 minutes, 12 seconds. Moon rises, 53 m. after 2; afternoon.
5	Th	6 10 5 27	Isaiah viii. 5—22, and ix. Matthew iv. 23—25, v. 1—20.	
6	F	6 12 5 24	Isaiah x. 33, 34, xi., xii. Matthew v. 21—48.	
7	S	6 14 5 22	2 Kings xvii. Matthew vi.	
8	Ld	6 16 5 20	Psalms. Psalms.	Sunday School Union Lessons, Jeremiah xxxii. 26—44, Acts xvi. Moon sets, 50 m. after 1, morning. Moon rises, 4, afternoon.
9	M	6 17 5 18	2 Chron. xxix. Matthew vii.	Fraternal meeting of Ministers at 4. Baptist Building Fund Committee at 6. 1531, Zuingle died, aged 44.
10	Tu	6 19 5 15	2 Chron. xxx. Matthew viii. 1—27.	1819, T. Thomas (Peckham) died, æt. 61. Clock after sun, 13 minutes, 32 seconds. Full Moon, 56 m. past 3, afternoon.
11	W	6 20 5 13	2 Chron. xxxi. Matt. viii. 28—34, ix. 1—13.	1664, Benj. Keach pilloried at Aylesbury. 1799, Ward, &c., arrived at Serampore. 1066, Battle of Hastings: Death of Harold 1771, Dr. Gill died, aged 73.
12	Th	6 22 5 10	2 Chron. xxxii. Matthew ix. 14—38.	
13	F	6 24 5 8	Isaiah xxv., xxvi. 1—15. Matthew x.	
14	S	6 25 5 6	Isaiah xxxii., xxxv. Matthew xi.	
15	Ld	6 27 5 4	Psalms. Psalms.	Sunday School Union Lessons, Jeremiah xxxviii., Acts xvii.
16	M	6 28 5 2	Isaiah xl. Matthew xii.	1555, Ridley and Latimer burnt at Oxford. Moon rises, 11 m. after 8, evening. Moon sets, 58 m. after 11, morning.
17	Tu	6 30 5 0	Isaiah xli, xlii. 1—12. Matthew xiii. 1—52.	Baptist Home Mission Committee at 6. Quarterly Meeting of Baptist Miss. Com. Moon rises, 9 m. past 10, evening.
18	W	6 31 4 58	Isaiah xlv. Matthew xiii. 53—58, xiv.	Moon's last quarter, 28 m. past 6, morning. 1216, King John died, aged 60.
19	Th	6 32 4 56	Isaiah xlv. Matthew xv.	Clock after sun, 15 minutes, 10 seconds. Moon sets, 12 m. past 2, afternoon. Moon rises, 22 m. past 12, morning.
20	F	6 34 4 54	Isaiah xlviii. Matthew xvi.	1805, Nelson killed at Trafalgar.
21	S	6 36 4 52	Isaiah xlix. Matthew xvii.	
22	Ld	6 38 4 50	Psalms. Psalms.	Sunday School Union Lessons, Daniel i., Acts xviii.
23	M	6 40 4 47	Isaiah li. Matthew xviii.	1685, Elizabeth Gaunt burnt at Tyburn. 1685, Edict of Nantes revoked by Louis XIV.
24	Tu	6 41 4 45	Isaiah lii, liii. Matthew xix.	Moon rises, 43 m. after 3, morning. Clock after sun, 15 minutes, 44 seconds.
25	W	6 44 4 33	Isaiah liv, lv. Matthew xx. 1—28.	1760, George II. died, aged 77. Moon sets, 23 m. after 4, afternoon.
26	Th	6 46 4 41	Isaiah lix. Matt. xx. 29—34, xxi. 1—16.	1751, Dr. Doddridge died, aged 49. Moon rises, 47 m. past 5, morning.
27	F	6 48 4 39	Isaiah lx., lxi. Matthew xxi. 17—46.	New Moon, 46 m. past 2, morning. Clock after sun, 16 minutes, 2 seconds.
28	S	6 50 4 37	2 Chron. xxxiii. Matthew xxii.	900, King Alfred died. Moon sets, 43 m. past 5, afternoon.
29	Ld	6 51 4 36	Psalms. Psalms.	Sunday School Union Lessons, Ezekiel xxvi., Acts xix.
30	M	6 53 4 34	2 Chron. xxxiv. Matthew xxiii.	Moon rises, 49 m. after 9, morning. Moon sets, 52 m. after 6, evening.
31	Tu	6 56 4 32	2 Chron. xxxv., xxxvi. 1—4. Matthew xxiv.	1819, Thomas Flint (Weymouth) d. æt. 43 Quarterly Meeting of Baptist Board.

REVIEWS.

The Seventh Vial ; being an Exposition of the Apocalypse, and in particular of the pouring out of the Seventh Vial, with special reference to the present Revolutions in Europe. London and Edinburgh: John Johnstone. 12mo., pp. 391.

Four Lectures on the Apocalypse, delivered in Bristol, in the Spring of 1848, by EDWARD ASH, M.D. Norwich: Fletcher. 12mo., pp. 116.

WHAT is the great purpose to be effected by the pouring out of the seventh vial? What foundation is there for the opinion that its effusion has actually commenced? Is there reason to suppose that our own country will partake of the infliction, in common with the rest of Europe? These questions are intensely interesting. Suggestions adapted to lead to the right answers would doubtless be acceptable to many of our readers. Some such suggestions we will attempt to offer; though our views of the design of prophecy concur with considerations of a more personal character to lead us to write with great diffidence, as, in our judgment, nothing but the completion of the series of events can enable uninspired men to attain certainty respecting the more recent portions of the sacred plan.

The want of correct and definite ideas of the purpose to be effected by the vials is apparent, we think, in the writings of some with whose general views of the apocalypse we coincide; and has led them to place unnecessary stumbling-blocks in the way of their readers. The immediate effect to be produced by this series of calamities is *not*, we believe, the destruction of popery. Popery—that is the theological system held by the community of which the

bishop of Rome is the acknowledged head—will probably exist after the vials have performed their appropriate work, and will subsequently be destroyed by an agency of a very different nature. As a form of religious error, popery must be destroyed by religious truth. Till the gospel of Christ is received, vial after vial may be poured out, and the result will be, as described in the prophecy, “men blasphemed the name of God who hath power over these plagues, and repented not to give him glory.” Nor is it in our opinion the papacy—that is the papal hierarchy, the ecclesiastical corporation—that is to be destroyed by these vials; but it is that formidable power which has been the great support of popery ever since the theological system was perfected,—that power which has been the ally and armed defender of the papacy as long as it has existed,—that power which in its original, concentrated state was called “The Empire,” and to which in its modern, divided state Gibbon refers, when he speaks of Europe as “One great Republic.”

This opinion is in accordance with what seems to us the whole scope and design of the apocalypse, as adapted to the use of the churches to whom it was originally sent, and to that of their successors during the wearisome and dreary centuries in which the faith and patience of the true disciples were to be exercised with unparalleled trials. When John was imprisoned in the isle of Patmos by the emperor Domitian, the Roman empire was in all its glory. It was inimical to the kingdom of Christ; it was more,—it was the great rival of that kingdom; it was emphatically the antagonist empire—the empire whose

existence was incompatible with the predicted blessedness of his reign. It comprehended every species of earthly power that could be brought against the church of Christ. Hostility to the principles of his government was wrought into its constitution. Polytheism was incorporated with its civil usages, and the sovereign of the state was held to be lord of all religious as well as all secular affairs. It was therefore correctly regarded by enlightened believers of the apostolic age as the relentless, unappeasable, and humanly speaking, almighty opponent. The whole civilized portion of the earth was in its grasp. For all practical purposes, the Roman empire was the world. The decree of Cæsar Augustus "that all the world should be taxed," is adverted to by the evangelist in the current language of the times. "Dazzled with the extensive sway, the irresistible strength, and the real or affected moderation of the emperors," says Gibbon, "they permitted themselves to despise, and sometimes to forget, the out-lying countries, which had been left in the enjoyment of a barbarous independence; and they gradually usurped the licence of confounding the Roman monarchy with the globe of the earth."* It was not more necessary to the ascendancy of Rome, in earlier days, that Carthage should be destroyed, than it was to the ascendancy of Christianity that the power and policy of Rome should be subverted. Yet it was "strong as iron;" palpably fulfilling the prediction of Daniel, "as iron that breaketh all these, shall it break in pieces and bruise."

It has been thought strange that men who were aware of the spiritual character of Christ's kingdom, and of its consequent independence of temporal kingdoms and their changes,

should have believed it possible that the book of the Revelation should describe the transformations of the Roman empire and point out the successive depositaries of its power. Some have endeavoured to avoid what they have supposed to be an inconsistency in this respect, by interpreting its symbols as allusions to heresies and contentions arising in the church itself, and consequent changes in the posture of its affairs. But it is undeniable that prophecies given by Daniel related to the revolutions of secular empires, and that the imagery of the apocalypse connects its developments with his earlier and less detailed predictions. It is certain also that the history of the Roman empire, as given by secular writers, is clearly though emblematically shadowed forth in the representations which were given in vision to the apostle and which he was commanded to record. It is evident too that this would be greatly adapted to sustain the spirits of suffering believers in primitive times, who saw the overwhelming force arrayed against them, even though they might be unable to interpret the references to passing transactions or future events. The observations of Dr. Ash on this point are forcible and just:—

"The object for which this revelation was made to the church, is apparent on the face of almost every page, exactly corresponding with that which we have already seen to be the design of prophecy at large. It may be described as comprehending the threefold purpose—first, of preparing the people of God for events (such as their own sufferings and the temporary triumph of evil) which might otherwise have greatly shaken their faith; next, of warning them against the dangers to which they would be exposed; and lastly, of comforting and sustaining them by the prospect, not merely of their own safety here and happiness hereafter, but also of the final triumph of truth and holiness in the earth. And here it is important to observe, that the accomplishment of this purpose would be, by no means, dependent on the reader's arriving at a clear understanding of the specific import of the several visions, but

* Decline and Fall. Chapter i. See also Baptist Magazine, July, 1848, p. 394.

would be abundantly secured by his having such a perception of the general scope of the whole book, as no simple-hearted child of God, seeking the illumination of his Spirit, could well fail to attain."—*Ash*, p. 10.

The identity of that ancient Roman empire with those continental kingdoms which have been for more than twelve centuries the chief supporters of the papacy is referred to in the first of the works whose titles are prefixed to this article, thus :—

"About the year 530 we find a change passing upon the ten Gothic kingdoms, which made them, in fact, Roman kingdoms, and linked them to the fourth monarchy of Daniel, and made them, in truth, but a continuation of that Roman empire to which the invasion had given a deadly wound. From A. D. 530 to A. D. 533, Gibbon tells us, the Emperor Justinian published his immortal works, the CODE, the PANDICTS, and the INSTITUTES. These contained a digest of the laws of the ancient Roman empire, which henceforward became the law of the ten kingdoms. Gibbon remarks that, by the execution of this work, 'Justinian, the Greek emperor of Constantinople and the East, was the legal successor of the Latian shepherd who had planted a colony on the banks of the Tiber.' Much more, would we remark, was it true of the ten kingdoms, which now began to be governed by the laws of ancient Rome, and into which the very spirit of Rome was thus infused, that it had now become the legal successor of that Latin kingdom which Romulus founded on the banks of the Tiber. The promulgation of the Justinian CODE seems to mark the epoch of the full emergence of the ten-horned beast above the Gothic flood: the ten kingdoms then became the true lineal descendant of pagan Rome. But what of the papacy? Was there about the same time any signal enlargement or confirmation of the powers of the pope? It was just at this time that Justinian issued his famous Decretal Epistle to the pope, in which he recognized him as the head of all holy churches,—not the head of the churches of the western empire only, but of those of the eastern also. Roman catholics themselves have acknowledged this to be the first imperial recognition of the absolute primacy of the pope. Then it was that the pope assumed the blasphemous title of Christ's Vicar,—a character which forms the basis of that authority which the pope claims over temporal sovereigns. Christ is King of kings; and were the pope

really Christ's vicar, he would be a king of kings too. Thus, in the assumption of the title and character of Christ's vicar, the antichrist was revealed. It is remarkable that at the same period we find a remarkable change taking place, both in the constitution of the ten kingdoms, and in the character of their real head: we find the former becoming Roman kingdoms, and the latter Christ's vicar, *i. e.* antichrist. From this period, then, we are disposed to date the commencement of the twelve hundred and sixty years, during which the witnesses prophesied clothed in sackcloth."—*The Seventh Vial*, pp. 233—236.

The identity of the ancient with the modern empire is recognized repeatedly by Gibbon. He tells of the coronation of Charlemagne in the church of St. Peter, when, after the celebration of the holy mysteries, Leo suddenly placed a precious crown upon his head, and the dome resounded with the acclamations of the people,—Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific emperor of the Romans! He observes respecting this sovereign, that "Europe dates a new era from his restoration of the western empire, which took place at the close of the eighth century," adding, "That empire was not unworthy of its title; and some of the fairest kingdoms of Europe were the patrimony or conquest of a prince, who reigned at the same time in France, Spain, Italy, Germany, and Hungary."* "In the beginning of the twelfth century," the same historian observes, "Rome was revered by the Latins, as the metropolis of the world, as the throne of the pope and the emperor; who, from the eternal city, derived their title, their honours, and the right or exercise of temporal dominion."†

France, Spain, Italy, Germany, Hungary, then, including Portugal, Bohemia, Austria, Sardinia, Sicily, the countries by which the papacy has uniformly

* Decline and Fall. Chapter xlix.

† Ibid. Chapter lxi.

been supported, sometimes divisible into ten sovereign states, sometimes into more or fewer—the region which constituted the ancient and the modern Roman empire, may, we apprehend, be regarded as the region for which the vials of divine indignation are especially destined. The subversion of those governments which have been the supporters of false Christianity and the persecutors of the true church, which have yielded themselves in willing bondage to the papacy from the beginning, obeying zealously its murderous injunctions, and which are still bound to it by oaths, and formularies, and precedents, is, if we mistake not, the

great purpose to be effected by the vials generally, and to be finally completed by the seventh.

Circumstances which we cannot control render it necessary to break off here for the present. Next month we hope to advert to the second and third questions with which this article commenced. Meanwhile it is right to say a word or two respecting the books before us. The work entitled, *The Seventh Vial*, is very interesting and deserves general perusal. The *Four Lectures* of Dr. Ash give the most lucid and judicious view of the apocalypse that we have ever seen comprised in so small a volume.

BRIEF NOTICES.

The Business of Life. By CATHARINE SINCLAIR, Author of "*Jane Bouverie*," "*Journey of Life*," "*Modern Accomplishments*," &c. In Two Volumes. London: pp. 364, 379.

The main object of these volumes, the author tells us, is to combine in a serious but conversational manner, what appeared to her own mind, after a long course of reading, meditation, prayer, and discussion, to throw light upon "the characters described, and the doctrines recommended, in the Gospel of St. Matthew." All formality of annotation is avoided, and ease of thought and expression is uniformly preferred to every other kind of attraction. The observations are those which might be expected from a pious, intelligent lady, writing freely to her friend, and enlivening her remarks by frequent anecdotal references, and short quotations in prose and verse.

Memoir of the Rev. Henry Duncan, D.D., Minister of Ruthwell. Founder of Savings' Banks, Author of "*Sacred Philosophy of the Seasons*," &c., &c. By his Son, the Rev. GEORGE JOHN C. DUNCAN, North Shields. Edinburgh: Oliphant and Sons. London: Hamilton and Co. pp. xi., 379.

A more interesting piece of biography than this, or one possessing more diversified claims to an extensive circulation, has not reached us for some years. It is equally creditable to the writer and to the eminent man whose life and character it portrays. The late Dr. Henry Duncan, who was born in 1774, after studying at St. Andrews, at Glasgow, and at Edinburgh, was ordained by the presbytery of Annan to the pastoral charge of a country parish on the

shores of the Solway, where he spent more than forty years in active exertion. He was a man of great mental energy, earnest benevolence, and much fertility of invention. He took a lively interest in the welfare of his neighbours, and this led not only to the adoption of various plans for the improvement of their minds, but also to the establishment among them of a saving bank, and thus to the general adoption throughout the country of that useful class of institutions. As a man of science and literature he acquired high reputation, while in the performance of his parochial duties he was deemed exemplary. At the commencement of his course, very little evangelical truth appeared in his ministrations, and it is not certain that its influence had been felt on his heart; but after he had been enlightened himself he became a zealous preacher of the gospel, and his progress in the divine life became increasingly apparent to the end of his days. He had the entire confidence of that party in the church of Scotland of which the late Dr. Chalmers was a leader, and was chosen to preside in the General Assembly, as Moderator, in the year 1839. When the disruption took place in 1843, he threw up his connexion with the state-church and its emoluments, and was consequently compelled to retire from his manse and its advantages to a small uncomfortable cottage, in comparative obscurity. His death was very remarkable. Revisiting Ruthwell, after an absence of some months, he accepted an invitation to preach in a private house at a short distance from it; but before he had spoken more than ten minutes his voice faltered, his whole frame trembled, and all the symptoms of paralysis became apparent. Followed by those who had assembled to hear

him, he was conveyed on a bed in a cart to the house of a relative at some little distance from the place, and there, soon afterwards, he expired.

The Irish Pastor and the Famine. Memoir and Remains of the Rev. Samuel Brown, of Tralee, Ireland. By his brother, the Rev. ISAAC BROWN, Author of "The Ministry of Christ," and "An Earnest Church." London: Nisbet and Co., Ward and Co., 24mo. pp. viii., 274.

This volume presents to notice a young man, constitutionally amiable and earnest, not possessing more than average ability, but intent on doing good; actuated by the highest motives, and devoting himself to the ministry with devout seriousness of purpose. After having studied some years at Hackney and Highbury, he was placed at Tralee in the county of Kerry, by the Irish Evangelical Society, in 1843. Then follow, in not unnatural succession, exposure to weather — night studies — spitting of blood — cough — depletion — cold water cure — unusual exertion — death.

Memoir of the Life and Correspondence of the Rev. William Lavers, late of Honiton, Devon. By JOHN SHERMAN ELLIOT. Second Edition, Revised. London: Mason. 12mo. pp. xii., 240.

After fulfilling the usual duties of a Wesleyan minister about seven years, Mr. Lavers died in faith, in the thirty-fourth year of his age, November 9th, 1831. To members of the Society to which he belonged, the volume will have special attractions, Mr. Lavers having been thoroughly imbued with the spirit of the community, while others will see with pleasure the portraiture of a serious and devout member of the universal church.

The Living Epistle of Christ, exemplified in the Character of the late James Lowther, Esq., President of the Foreign Department of the General Post Office. By PHILIP CATER. London: pp. xi., 96.

The character of a very estimable man is described in these pages, with a minute particularity which will gratify those who knew him, and afford to those who knew him not opportunity to derive personal improvement from the contemplation of his excellence.

The White Slave; a Life of John Newton. Written for Young Children. By G. E. SARGENT, Author of "The Bedfordshire Tinker," "Letters to Little Children," &c., &c. London: B. L. Green. pp. vi., 100.

That the life of John Newton was full of instructive incidents is known to all well informed parents; and if their children do not derive pleasure and advantage from this narrative, it will not be the fault of the biographer.

The Spirit of Holiness: and Sanctification through the Truth. By JAMES HARRINGTON EVANS, Minister of John-street Chapel. Fourth Edition, Revised. London: Shaw. 16mo. pp. 192.

The fourth edition of a work by Mr. Evans
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is most probably too well known among our readers to require anything more than a bare announcement. The subject is, however, one of immense importance, and the evangelical, experimental, and serious spirit with which it is treated, will render it acceptable to any who are coveting earnestly the best gifts.

The Closing Scene; or Christianity and Infidelity contrasted in the last hours of remarkable persons. By the Author of "The Bishop's Daughter," "Self-sacrifice," "The Life-book of a Labourer," &c., &c. London: Longmans, 16mo. pp. viii., 376.

The author is a retired village clergyman who was led to engage in this work by the rejoinder of the celebrated Richard Cecil, who being told that a young man had embraced the notions of the freethinkers, and was prepared to live by them, replied quickly, "Ay, ay, but will he die by them?" The remarkable persons whose dying experience he narrates are Thomas Paine, John Locke, Frederic the Great of Prussia, Bishop Barrington, Lord Bolingbroke, Blanco White, Charlotte Elizabeth, Madame de Staël, Volney, Dr. James Hope, George Brummell, Sarah Martin, Mrs. Hemans, Theodore Hook, David Hume, Hutton of Birmingham, Percy Bysshe Shelley, Jeremy Bentham, and the Rev. Robert Anderson.

Discipline. By the Author of "Letters to my Unknown Friends." London: Longmans, pp. 98.

The production of a sensible, educated, and pious female. An admirable little book for the perusal of young persons of her own sex. With a friendly finger she points out dangers to which many of them are peculiarly exposed. The sins in order to the avoidance of which she would have her readers to employ self-discipline, are pride, vanity, discontent, selfishness, self-indulgence, worldliness.

The Laws and Polity of the Jews. With Numerous Illustrative Engravings. London: R. T. S., 24mo. pp. 174.

An important portion of a comprehensive work published by the Religious Tract Society, in a larger size, entitled "The Jewish Nation; containing an account of their Manners and Customs, Rites and Worship, Laws and Polity."

Middleton's Astronomy and Use of the Globes, for Schools and Families. London: Whitaker and Co., 12mo. pp. 226.

This work is of a very useful kind. The first part contains an explanation of the principal facts of astronomy, which are well illustrated by beautifully executed diagrams. With the information and assistance thus supplied, a series of short lectures to our bible classes might easily be prepared. In the second part, containing the usual problems on the terrestrial and celestial globes, the rules for working them, are not only most intelligibly expressed, but explained by examples and observations so familiar and

instructive, as to render the study of the globes a most agreeable and easy task. We had great satisfaction in recommending a former work of Mr. Middleton's, the *Celestial Atlas*, to our readers: we have equal satisfaction in recommending his *Astronomy and Use of the Globes*.

Lectures delivered before the Young Men's Christian Association, at Centenary Hall and Freemasons' Hall. 1847-8. Issued under the sanction of the Committee. London: 16mo., pp. viii., 335. Price 3s. 6d.

A very substantial course of lectures, admirably adapted for the instruction of intelligent and inquiring minds. The lecturers were Dr. Lankester—Dr. Harris—Mr. J. T. Brown—Mr. Arthur—Dr. Beaumont—Dr. Archer—Mr. Aldis—Mr. Noel—Mr. Stovel—Mr. Fisk—Mr. Prest—Dr. Cumming. The subjects were, The Natural History of Creation—Social Organization—The Art of Printing—Mahomedanism—The Acquisition of Knowledge—The Geological Evidences of the Existence of Deity—The Mythology of the Greeks—The Free Church of the Canton de Vaud—The Truths Peculiar to Christianity—The Moral Influence of the Commercial Spirit of the Day—The Mysteriousness of Christianity—The Age we Live in.

Lectures illustrating the Contrast between True Christianity and various other Systems. By WILLIAM B. SPRAGUE, D.D., New York. London and Glasgow: Collins. 12mo., pp. 309.

"These are masterly discourses on subjects the discussion of which requires extensive information and sound judgment." So we wrote ten years ago, when the first English edition appeared, and our opinion has been confirmed by the British public. The cheap and respectable edition now before us will give them, we hope, increased popularity. In eight lectures Christianity is contrasted with Atheism—with Paganism—with Deism—with Mohammedism—with Romanism—with Unitarianism—with Antinomianism—and with Formalism, Sentimentalism, and Fanaticism.

Principles to Start with. A Word to Young Men, by ISAAC WATTS, D.D. With Introduction by T. Binney. London: B. L. Green. pp. 26.

Concentrated wisdom; weighing not more than half an ounce, yet comprising advice which if it be followed will lead to happiness in time and in eternity. Mr. Binney says, "They will meet with many larger and more profound works, which they may read with advantage; they may find much to interest and instruct in extended essays and minute illustrations, explanatory of that practical wisdom which, beginning in the fear of God, expands into all virtue, and secures the blessings both of this life and of that which is to come; but the elements of the thing—its concentrated essence—that which to all intents and purposes will make them masters of their fate, by teaching them to be masters of themselves, they will find here."

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Incidents of Travel in Egypt, Arabia, Petre, and the Holy Land, by J. L. STEPHENS, Esq., Author of "Incidents of Travel in the Russian and Turkish Empires." London: Ward and Co. 8vo. pp. 257.

National Revolutions: a Sermon preached on Sunday evening, March 12, 1848, by the Rev. W. LEASK, Author of "Our Era," "The Footsteps of Messiah," &c. &c., Minister of Esher Street Chapel, Kennington. Published by request. London: B. L. Green. 8vo. pp. 16.

Isaiah; or the Christian Aspect of the Times. A Discourse by the Rev. JAMES FIFE of Shotley Bridge, delivered before the Northern Association of Baptist Churches, and published at their request; to which are appended, the Proceedings of the Annual Session held at Hamsterley on the 12th, 13th, and 14th of June, 1848. Newcastle-on-Tyne. 24mo. pp. 31.

Sanctified Intellect: its Character, Work, and Reward. A Sermon suggested by the Death of the Rev. R. W. Hamilton, LL.D., D.D., [Preached in Esher Street Chapel, Kennington, on the 30th of July, 1848, by WILLIAM LEASK, Author of "Our Era," &c. London: Ward and Co. pp. 16.]

Life of Thomas Cranmer, the First Protestant Archbishop of Canterbury. London: R. T. S. Monthly Series.

Do you Frequent the House of God? Part I. By JONATHAN WATSON, Edinburgh. Second Edition. Edinburgh: Innes. 12mo. pp. 12.

How often must I go to the House of God? Part II. By JONATHAN WATSON. Edinburgh: Innes. 12mo. pp. 12.

Separate Services for Sunday School Children. A Lecture delivered for the Sunday School Union, at Falcon-square Chapel, London. By the Rev. SAMUEL MARTIN, of Westminster Chapel, London. Reprinted from the Sunday School Magazine. London: S. S. U. 12mo. pp. 14. Price 1d.

The North British Review. Contents. I. The Works of Alexander Pope, Esq. II. Brown's Expository Discourses. III. Johnston's Physical Atlas. IV. Memoirs of Sir Thomas Fowell Buxton, Bart. V. Ghosts and Ghostseers. VI. Rome, its Present State and Prospects. VII. Mr. Brooke's Journals of a Residence in Borneo. VIII. The Future. IX. Army Reform, Limited Enlistment. X. State Trials in Ireland.

The Eclectic Review for September, 1848. Ward and Co. Contents. I. Mirabeau, a Life History. II. Brown's Exposition of Peter. III. Motherwell's Poems. IV. Tractarian Teachings for Ladies. V. The Papacy. VI. The Vindication of Cromwell. VII. Comparative Sketches of France and England. VIII. Electoral Criminalities. IX. Catlin's Travels in Europe. X. Political Economy no Remedy for Social Evils, &c. &c.

Lowe's Edinburgh Magazine for September. Contents. I. Religious Character of General Literature—What it is and what it ought to be. II. Illustrations of the Council of Trent. III. The Niger Expedition. IV. Poetry. V. Summary of Philosophy, Literature, and Science. VI. Literature of the Month.

The Herald of Peace for September, 1848. London: Ward and Co.

INTELLIGENCE.

CANADA.

GRANDE LIGNE MISSION.

A statement published by the corresponding secretaries of the Canada Baptist Missionary Society respecting the Grande Ligne Mission was presented to our readers in July. Knowing that some of them take a special interest in this mission, we lay before them the following particulars which we find in the Montreal Register for August 24th.

Articles of Agreement between the Committee of the Canada Baptist Missionary Society and the Grande Ligne Missionaries, extracted from the Minutes of the Swiss Mission Committee, dated Grande Ligne, July 23, 1845.

"1. That in order to establish a union between the Swiss Mission of Grande Ligne and the baptist denomination, it is necessary that all persons, who shall hereafter become members of the churches in connexion with the said mission of Grande Ligne, shall have been immersed on profession of faith; leaving those churches at full liberty to adopt such measures in relation to fellowship at the Lord's table, as they shall respectively prefer.

"2. That no person shall be employed as missionary, colporteur, or in any other capacity, in connexion with the spiritual operations of the mission, who has not been immersed on a profession of faith; but this shall not affect those already engaged in the operations of the mission."

The editor of the *Evangelical Pioneer* has recently visited the mission. The subjoined extract is taken from his account of what he saw and heard:—

In the course of this ramble we took occasion to inquire into the condition of the property of the mission, and the parties in whom it is vested, and found it to be entirely satisfactory. When the property was first acquired, a deed was taken in the name of one of the missionaries, but so soon as a church was organized, an act of the governor in council was obtained, recognizing them as a corporate body, and the property was transferred to trustees regularly elected by the church. By them it is held and faithfully administered in trust for the church. The property at St. Pie is held in the same way, in trust for the church at that place.

The constitution of the church naturally became the subject of remark, and the frankness of our informant and the simple desire to do the will of Christ in so far as it was known, demanded unfeigned admiration. The fact of the recent baptism of Madame Feller and M. Roussy led to the inquiry as

to how far it was a baptist church; and we shall state the results of these inquiries as frankly as they were communicated, without the shadow of a fear that a statement of the whole truth will, in the slightest degree, abate the deep sympathy of any lover of the Saviour. It has already been stated, that at an early period of the Christian experience of Madame Feller and M. Roussy, a doubt as to the validity of infant baptism was awakened in their minds. Cut loose from the trammels of the formal church in which they had been educated, they resolved, with the docility of children, to inquire into and perform all that Christ had commanded. Going to the word of God to inquire for themselves, it soon appeared clearly obligatory to make a profession of their faith after the manner of the first disciples. It remained to determine in what manner this was to be done. The pastor of the protestant church in Lausanne satisfied them that the primitive baptism was by pouring water upon the heads of the disciples. The great question of duty with them was that they should make a profession of faith in the name of Jesus; and having no other means of information, they were satisfied to do so according to their pastor's instructions. After their arrival in Canada, they received such light on this duty that they were led to instruct those who were converted through their instrumentality to be immersed, in the name of the Father, Son, and Holy Ghost. On farther intercourse with baptist friends, the propriety of their own baptism began to be agitated in their minds. They had adopted the rule, and in all their course sought faithfully to follow it, that they would inquire in all things what was the will of the Lord, and as far as they obtained light they would do it. It was in this spirit that M. Roussy immersed those believers who saw it to be the will of God. If baptists are disposed in the first instance to be surprised that he should teach to others what he had not practised himself, they must take two things into account—first, the state of things amid which they had been educated, where baptist principles were entirely unknown; and secondly, the fact that the view of the duty which was first impressed on their consciences, and which still remained most prominent in their views of the ordinance, was the necessity of making a public profession of their faith.

This they felt that they had done—they felt that they had nothing new to profess.

At the same time they sought earnestly in prayer and by the study of the word of God to know their whole duty. At length, having obtained clearer views of baptism, as being a *positive* institution, it appeared that if they had not done the very thing Christ commanded, they had done nothing; being also deeply impressed with the beauty and importance of the figure, whereby there is forcibly represented a burial with Christ, and a rising again to a new life, through the power which brought him from the dead, they were, a few weeks ago, baptized into the death of Christ by Dr. Cote. We see here honest inquirers led gradually into the whole truth. And the same progress is observable in the history of the church with which they are connected. With the light they possessed, it was not to be expected that the church they were seeking to set in order, should be all at once a baptist church. It is satisfactory to know that almost without exception those who were brought out of the darkness of popery, escaping from the thralldom of tradition, and coming to the simple teaching of the bible, saw it to be their duty to be immersed upon a profession of faith; but this could not by them be made a condition of admission into the church. And accordingly, unbaptized persons were received. The question was asked, "And now that Madame Feller and yourself have received clear light on the will of Christ, and have obeyed him, what will be the future course of the church?" The answer was, "We are all agreed that we cannot receive into the church, any but such as are immersed in the name of Jesus." It was asked, "Are there remaining any members of the church who are not baptized?" "There is one man," was the reply. "And how will you dispose of him, provided he does not submit to the ordinance of Christ?" The answer was, "We should not do anything hastily; we should in the first instance seek to instruct him. Certainly the church would not be prepared at present to cut him off for this reason. But so far as any practical difficulty from this source is concerned, all trouble will be solved, for he is about to remove to Canada West. As to admissions in future, we are all agreed." A long conversation followed upon the admission of unbaptized persons to occasional communion, which hitherto has been freely practised; and the remark of M. Roussy was certainly all that could be demanded, "This is altogether a new subject to us. No one has ever said so much to us on the subject as you have done. We have all thought of it, and desire earnestly in this, as in every other matter, to be led in the way of all truth. We shall continue to seek to know the will of Christ, and seek grace to follow it. As for the church, even if we saw the law of Christ as you see it, we could not seek to enforce it,

until the members were fully instructed in the matter from the word of God. But we have confidence that they, with us, desire to observe all things whatsoever Christ has commanded us."

Here is the whole truth without concealment or misrepresentation. And where is the Christian, be his own views what they may, who does not love and admire the ingenuous and simple-hearted search after truth which their whole course displays? Surely it would be a sorry misapprehension of the character of baptists, to suppose that any other statement could make a more forcible appeal to our sympathies than the naked truth does. The position they occupy is to us a most interesting one, and surely baptists ought to be the last to urge them on faster than honest, prayerful, child-like inquiries into the will of God may lead them. They pay a poor compliment to our love of truth, and to our attachment to religious liberty, who think it necessary to hold out that these missionaries symbolize with us as a denomination, in order to secure our aid. And we doubt not that an increasing cordiality and liberality in our efforts to sustain them will be the emphatic rebuke of such ill-judged attempts. Extending towards them the warmest sympathies of brotherhood, bidding them God-speed at once in their evangelical labours and their prayerful inquiries, we can say to them with a charity that is full of hope, "If in anything ye be otherwise minded, God will reveal even this unto you."

CHINA.

DEATH OF DR. AND MRS. JAMES.

Intelligence has been received in America of the death of Dr. and Mrs. James, two agents of the Southern Baptist Convention, who had just arrived in China, but had not yet reached their appointed station. Mr. Dean says in a letter dated Hong Kong, April 20, "Dr. and Mrs. James are dead! They were drowned on the 15th inst., while returning from Canton to Hong Kong, and in sight of the latter place. They landed here on the 25th of March, and after staying with us four or five days, went in the Valparaíso (the ship in which they came from the United States) to Waampoa, and thence in a Chinese boat to Canton. I went with them, but being in haste to be with our people on the sabbath, I came back in a Chinese boat, leaving them to follow the next week. They embarked on Thursday evening, the 13th, with several American gentlemen, in the schooner 'Paradox,' which was thought a safer conveyance than the Chinese boats, in one of which I returned. They were just through the *capsing-moon* passage and entering the harbour and in sight of Hong Kong, when a sudden puff of wind struck the

schooner, and threw her on her side. She soon began to sink, and went down stern first. All on deck, with the exception of young Mr. Ash, a nephew of I. D. Sword, Esq., were preserved by holding on to the top of the mast, which was a few feet above the water, and were soon rescued by a Canton larcher. Dr. James had just left the deck, and no more than reached the cabin, where Mrs. James was, when they went down together, and hand in hand entered the eternal world. Nothing was heard or seen of them afterward, and it is supposed that the cabin filled with one rush of water down the companion-way, and they must have suffocated instantly.

"They had given proof of their attachment to Christ by leaving their home for the heathen; by their simple manners and Christian cheerfulness they had endeared themselves to all who enjoyed their acquaintance here; and in prospect of their work they appeared full of hope and happiness. They had been in China less than *three weeks*, and were about to proceed to their appointed station at Shanghai when they were thus unexpectedly removed to a more honoured station. Not recalled but *promoted*, not dead but *translated*, not lost but *living*. The shock to us has been overwhelming, but the transition to them, though unexpected, has been peaceful and glorious."

In another account we find the following additional particulars:—"Mr. Ash was on deck when the schooner upset, and was recovered from the water by one of the other passengers, but who, being unable to support him longer, was obliged to let him go, and it is supposed that he went down holding on to the bow of the small boat attached to the stern of the schooner. Three Chinese servants in the cabin and one Chinese woman on deck were also lost. The other passengers, and all the crew, were mercifully preserved by clinging to the top of the masts, that were still a few feet above water, and were soon rescued by a larcher belonging to Messrs. Dent and Co., which was near by at the time of the disaster.

"The 'Paradox' has often been employed by gentlemen and ladies as a passage boat to and from Canton, and was chosen by this party in preference to other available conveyances, on account of its supposed greater safety.

"Dr. J. Sexton James was the son of I. E. James, Esq., of Philadelphia, United States of America. He pursued his classical studies at Brown University, afterwards spent some time at Newton, and studied medicine in his native city. Mrs. James was the daughter of J. Safford, Esq., of Salem, Massachusetts. Dr. James and his lady were appointed missionaries by the Southern Baptist Convention, and were to be located at Shanghai. They sailed from Philadelphia in

November last, with Captain Lockwood, in the ship 'Valparaiso,' and landed at Hong Kong on the 25th of March. After five or six days they went in the same ship to Whampoa, and then spent a week or ten days at Canton. They were on their return to Hong Kong with the expectation of soon proceeding to Shanghai, when their career was thus unexpectedly ended, before they had been three weeks in China. They have left parents, and brothers, and sisters, and a numerous circle of friends, to mourn their early death. Efforts to procure their bodies have hitherto been unsuccessful."

LIST OF THE PROTESTANT MISSIONARIES AT THE SEVERAL PORTS OF CHINA, WITH THE NAMES OF THE SOCIETIES TO WHICH THEY BELONG, BROUGHT DOWN TO MARCH, 1848.

The following tables embrace, it is believed, the names of all the societies, and of the missionaries in their employ, now engaged in publishing the gospel to the Chinese. We are indebted for the printed list containing them to the kindness of the Rev. Mr. Dean, of Hong Kong.—*New York Recorder*.

NAMES OF THE MISSIONARY SOCIETIES, AND THE PERIOD WHEN THEY FIRST SENT LABOURERS TO THE CHINESE.

1. The London Missionary Society, 1807.
2. The American Board of Commissioners for Foreign Missions, 1829.
3. The Rhenish Missionary Society (Barmen, Prussia), 1832.
4. The American Baptist Missionary Union, 1834.
5. The Church Missionary Society, for Africa and the East (England), 1836.
6. The Morrison Education Society (China), 1836.
7. The Board of the Protestant Episcopal Church in the U. S. A., 1837.
8. The Board of Foreign Mission of the Presbyterian Church in U. S. A., 1837.
9. The English General Baptist Missionary Society, 1845.
10. The Evangelical Missionary Society of Basle (Switzerland), 1846.
11. The Board of Foreign Mission of the Southern Baptist Convention, U. S. A., 1846.
12. The Missionary Society of the Sabbatarian (Baptist) Church, U. S. A., 1847.
13. The Missionary Society of the Methodist Episcopal Church in the U. S. A., 1847.
14. The Foreign Missionary Society of the Presbyterian Church in England, 1847.

The Netherlands Missionary Society in 1827, sent out the Rev. Charles Gutzlaff;

his connexion with it was dissolved in 1835. Its sole object has been to afford to medical missionaries "hospitals, medicines, and attendants," without "support or remuneration" for their services.

"The Medical Missionary Society in China," was established in February, 1838.

PROTESTANT MISSIONARIES LABOURING FOR THE CHINESE, WHEN SENT, AND IN CONNEXION WITH WHAT SOCIETY.

CANTON.

Rev. E. C. Bridgman, D.D., and family	1829, American Board of Commissioners.
Mr. S. W. Williams, <i>absent</i>	1834, ...
Rev. Dyer Ball, M.D., and family	1836, ... (Dispensary.)
Rev. James G. Bridgman	1844, ...
Mr. Sam. W. Bonney, <i>licentiate</i>	1845, ...
Rev. A. P. Happer, M.D., and family	1844, American Presbyterian Board.
Rev. John B. French	1846, ...
Rev. Wm. Speer	1846, ...
Rev. Issachar J. Roberts	1836, American Baptist Southern Convention.
Rev. George Percy and family	1846, ...
Rev. Francis C. Johnson	1847, ...
Benjamin Hobson, M.D., and family	1839, London Missionary Society.
Rev. P. Parker, M.D., &c., and family	1834, (Hospital.)

HONGKONG.

Rev. Jas. Legge, D.D., and family, <i>absent</i>	1839, London Missionary Society.
Rev. William Gillespie, <i>absent</i>	1841, ...
Rev. John F. Cleland and family	1846, ...
H. J. Hirschberg, M.R.C.S. London	1847, ... (Hospital.)
Rev. William Dean	1834, American Baptist Missionary Union.
Rev. John Johnson and family	1848, ...
Rev. S. R. Brown and family, <i>absent</i>	1839, Morrison Education Society.
Mr. Wm. A. Macy and family	1846, ...
Rev. Theodore Hamberg	1847, Evangelical Missionary Society of Basle.
Rev. Rudolph Lechler	1847, ...
Rev. Ferdinand Genach	1847, Rhenish Missionary Society.
Rev. Wm. C. Burns	1847, Society of the Presbyterian Ch., England.
Rev. Charles Gutzlaff and family	1827.

AMOI.

Rev. William Young and family, <i>absent</i>	1835, London Missionary Society.
Rev. John Stronach	1838, ...
Rev. Alex. Stronach and family	1838, ...
Rev. Elihu Doty and family	1837, American Board of Commissioners.
Rev. Wm. J. Pohlman	1838, ...
Rev. J. V. N. Talmadge	1847, ...
Rev. John Lloyd	1844, American Presbyterian Board.
Rev. Hugh Brown, <i>absent</i>	1845, ...
W. H. Cumming, M.D., <i>absent</i>	1842.

FUICHAU.

Rev. M. C. White and family	1847, Methodist Episcopal Church, U. S. A.
Rev. J. D. Collins	1847, ...
Rev. Henry Hickok and family	1848, ...
Rev. R. S. Maclay	1848, ...
Rev. Stephen Johnson	1833, American Board of Commissioners.
Rev. Lyman B. Peet and family	1839, ...

NINGPO.

Rev. M. S. Culbertson and family	1844, American Presbyterian Board.
Rev. A. W. Loomis and family	1844, ...
Rev. R. Q. Way and family	1844, ...
D. B. McCartee, M.D.	1844, ... (Dispensary.)
Rev. J. W. Quarterman	1846, ...
Dan. J. McGowan, M.D., and family	1843, American Baptist Missionary Union.
Rev. E. D. Lord and family	1847, ...

Rev. Thos. H. Hudson and family	1845, English General Baptist Society.
Rev. William Jarrom and family	1845, ...
Miss Aldersey	1837. ...
Miss Selmer	1847. ...

SHANGHAI.

Rev. W. H. Medhurst, D.D., and family.	1817, London Missionary Society.
W. Lockhart, M.R.C.S., and family	1838, ... (Hospital.)
Rev. William C. Milne and family	1839, ...
Rev. W. Muirhead	1847, ...
Rev. B. Southwell and family	1847, ...
Mr. A. Wylie	1847, ...
Right Rev. W. J. Boone, D.D., and family	1837, American Episcopal Board.
Rev. E. Syle and family	1845, ...
Rev. Phineas D. Spalding	1847, ...
Miss Morse	1845, ...
Miss Jones	1845, ...
Rev. J. Lewis Shuck and family	1836, Baptist Southern Convention.
Rev. Thomas W. Tobey and family	1847, ...
Rev. M. T. Yates and family	1847, ...
Rev. S. Carpenter and family	1847, Sabbatarian Society, U. S. A.
Rev. Nathan Wardner and family	1847, ...
Rev. Thomas McClatchie and family	1844, Church Missionary Society.

TO THE CHINESE AT BANGKOK, SIAM.

Rev. Josiah T. Goddard and family	1839, American Baptist Missionary Union.
Rev. E. N. Jencks and family	1846, ...

SUMMARY.

SOCIETIES.	Canton.	Hongkong.	Amoy.	Fuchau.	Ningpo.	Shanghai.	Siam.	Total.
London Missionary Society.....	1	4	3	.....	.....	6	.....	14
American Board of Commissioners	5	.....	3	2	.....	.....	.....	10
Rhenish Missionary Society .....	.....	1	.....	.....	.....	.....	.....	1
American Baptist Missionary Union.....	.....	2	.....	.....	2	.....	2	6
Church Missionary Society, England .....	.....	.....	.....	.....	.....	1	.....	1
Morrison Education Society .....	.....	2	.....	.....	.....	.....	.....	2
Episcopal Church, U. S. A. ....	.....	.....	.....	.....	.....	3	.....	3
Presbyterian Board of U. S. A.	3	.....	2	.....	5	.....	.....	10
English General Baptist Society.....	.....	.....	.....	.....	2	.....	.....	2
Evangelical Society of Basle .....	.....	2	.....	.....	.....	.....	.....	2
Southern Baptist Convention, U. S. A.	3	.....	.....	.....	.....	3	.....	6
Sabbatarian Baptist Society of U. S. A. ....	.....	.....	.....	.....	.....	2	.....	2
Methodist Episcopal Church of U. S. A. ....	.....	.....	.....	4	.....	.....	.....	4
Presbyterian Church in England .....	.....	1	.....	.....	.....	.....	.....	1
Unconnected	1	1	1	.....	.....	.....	.....	3
Total at all ports	13	13	9	6	9	15	2	67

	American.	English.	In China.	Swiss.	German.	Total.
Societies engaged	7	4	1	1	1	14
Missionaries engaged.....	43	19	2	2	1	67
Missionaries now absent...	...	...	...	...	...	7

ANNUAL MEETINGS.

STEPNEY COLLEGE.

On Wednesday, 13th September, the college session at Stepney for 1843-9 commenced. In the afternoon a public meeting

of the friends of the institution was held in the chapel of the college, at which the treasurer, G. T. Kemp, Esq., presided.

After prayer by the Rev. T. Middleditch of Calne, the Rev. Samuel Green, one of the secretaries, read the following

REPORT.

At the date of the report of Stepney College for 1847-8, the institution had to be spoken of chiefly in terms of expectation and hope. Circumstances had occurred which rendered it necessary to provide new tutors, and the number of candidates for the ministry availing themselves of the advantages offered by the institution was small. There was nothing, however, to occasion dismay, and the committee chosen last October entered upon the task assigned them with an anxious wish to continue and extend the usefulness of the College, and with the confident belief that through God's blessing their efforts would be crowned with success. They were sustained in this confidence by the satisfaction which was felt in the choice of the theological tutor which had recently been made. This choice had fallen on Mr. Jones, to whom the direction of the theological and moral studies of the College was assigned, while it was felt that over other studies pursued in the house he would also exercise an effective and useful superintendence. The committee are thankful to have to report that these expectations have been realized. Mr. Jones has accomplished, thus far, all that was desired from him. The arrangements made for the direction of the classical, and mathematical, and scientific pursuits of the students have also proved entirely satisfactory. A steady perseverance in the course which God has enabled the committee to pursue during the year, will raise the College in a short time to a commanding position among the institutions which seek to promote the prosperity of the churches, and to advance the glory of our great Master.

Six only of those who had been students previously to the date of last report were likely to enter upon the session then commencing. Two probationers had been accepted, so that the house opened in October last with eight entering upon or pursuing their studies. The tutorial arrangements which had been made induced one student who had withdrawn from the College to request re-admission, and in a few months five young men, after examination by the committee, were admitted. The College, therefore, has had fourteen young men pursuing their studies within its walls.

Of these, Mr. Bliss, with the concurrence of the committee, accepted towards the close of the session an invitation to settle with the church at Kington, Herefordshire; and Mr. Bugby more recently has acceded to a similar invitation from the church at Waterford. Mr. D. Jones, the senior student, is also absent at this time supplying at Buckingham chapel, Clifton.

The committee deem it due to the theological tutor to say that he entered upon his work with the evident resolve to approve himself unto God, and to secure the affection

of the students and the confidence of the friends of the institution. With what success his aims have been attended, may be partly gathered from the reports of the several gentlemen by whom the students were examined at the close of last session, and partly from the harmony and entirely good feeling with which Mr. Jones is regarded both by the students and by all the friends of the institution. In the departments of study immediately under his care the classes read, during the session, as follows :—

IN HOMILETICS :—The first year's class studied Porter's Lectures, and performed frequent exercises in writing and criticising sketches of sermons on texts assigned by the tutor.

IN BIBLICAL ANTIQUITIES, &c. :—The same class went through the greater part of vol. III. of Horne's Introduction.

IN BIBLICAL CRITICISM :—The first year's class got up most of Davidson's Lectures, particularly those which set forth the sources and causes of various readings, and exhibit the principles of settling the sacred text, together with their application to disputed passages.

IN CHRISTIAN EVIDENCES :—The first year's class studied the greater part of vol. I. of Horne's Introduction, on the Genuineness and Inspiration of the Scriptures. The second year's class studied Paley's Evidences, and Butler's Analogy. The senior class studied Campbell's Treatise in reply to Hume, together with Chalmers's Lectures on the same argument.

IN NEW TESTAMENT EXEGESIS :—The second year's class read John's Gospel, chapter i.—xii. The third year's class, the first sixteen chapters of Luke. The fourth year's class, the Epistle to the Romans, chapters i.—xi.

IN DOCTRINAL THEOLOGY :—The senior class studied vol. I. of Hill's Theology, the subjects examined being the doctrine of our Lord's Divinity, and the Fall of Man.

IN LOGIC :—The second year's class got up most of Whately's work.

AND IN MENTAL PHILOSOPHY :—The senior class prepared for examination the first volume of Brown's Lectures.

WEEKLY SERMONS AND ESSAYS were read alternately in the library, and subjected to criticism from the students and the tutor.

Part of a course of lectures on the Evidences of Christianity also was delivered by the tutor to all the students, and examinations instituted on the substance of each lecture.

In these departments the examiners were the Revs. Dr. Cox, Samuel Green, Joseph Angus, A.M., E. S. Price, B.A., and Dr. Joshua Gray. The testimony given by those gentlemen respectively, which will be found in the report printed separately, was in all respects satisfactory. They would be inserted here but for want of space.

The committee feel, however, that they would but incompletely report the state of the College, so far as Mr. Jones's attention to its interests is concerned, if they did not make reference to the moral and spiritual influence arising out of his intercourse with the students. Seldom has the College been in a more hopeful condition in this respect. While

guiding the intellectual development of the students, Mr. Jones has been equally careful over their hearts. Mrs. Jones too, presides over the domestic arrangements of the house in such manner as to yield high satisfaction, both in respect to the comfort of the students and the careful husbanding of the resources of the College.

Other departments of study pursued in the house are presided over—the Hebrew and Oriental languages and criticism, by Mr. Nenner, a gentleman who successfully studied in continental universities; the classical, chiefly Latin and Greek, by Mr. Bunnell Lewis, a graduate of the London University; the mathematics, and natural philosophy, and science, by Mr. Wallace, the efficient tutor in those departments, who was selected by the committee to fill the vacancy at Stepney occasioned by the removal of Mr. Gotch to Bristol. The examinations conducted in these departments by the Rev. Robert Redpath, A.M., and Mr. Freeman of Stratford, by Drs. Hoppus and Alliott, give reason to believe that the tutors in these departments of study conduct with considerable skill and success the tasks assigned respectively to them. The testimonies of these examiners will also be found in the separately published report of the College; and the competency of the instruction given, especially in the two latter departments, has been further tested by an examination of two of the junior students, Messrs. Short and Isaac Haycroft, for the first step in their literary course in connexion with the London University. Both passed their matriculation in the first class, and with considerable credit, in June last.

It should also be added here that at an earlier examination in the London University, within the College session, Mr. David Jones, the senior student, took his degree of B.A.

Books of considerable value have been presented to the library of the College during the year. Among the donors the committee have pleasure in mentioning the name of the treasurer, G. T. Kemp, Esq., and those of George Deane, Esq., William Beddome, Esq., Dr. Hewlett, and Dr. Hoppus, with the Rev. Joseph Angus on behalf of the Baptist Missionary Committee. Lists of the books so presented will be found in the separate report of the College. It is greatly desirable that the library should be still further enriched with gifts of a similar kind, some of the standard works in the several departments of study pursued in the house and on other subjects not being yet included in its catalogue.

To the funds of the College the committee have also to refer with much less of anxiety and discomfort than has been experienced on some former occasions. Those funds are not indeed quite adequate, especially under the two items of annual subscriptions and con-

gregational collections, to either the wants or the claims of the institution as at present existing—they fall far short of what the College ought to realize. Last report stated a deficiency of somewhat more than £288. Towards this deficiency contributions were then spontaneously made, amounting to nearly £200. The committee have felt that perhaps they had better wait for the present report, ere they urged the pecuniary necessities of the College. The year should first roll away and enable the friends of the institution to judge of what the institution was accomplishing, in order that they might see whether or not they were called upon to support what was deserving of support. This delay could the better be borne since the funds were not going into a worse state than they had been, but were rather improving. Somewhat more than £60 now remains due to the treasurer of the College. The committee feel that they may now ask the supply of this deficiency, and that a large augmentation of resources may be made so as that the institution which in former times has been of such great use to our churches may in years to come be yet more abundantly efficient. They feel also that this asking will not be in vain.

Both those who manage and those who support Stepney College and kindred institutions, cannot have it too frequently impressed on their own minds, nor too clearly set forth before the churches they are anxious to assist, that the object of a college is not to make ministers of Christ's holy gospel. Ministers so made would be worth but little to the churches, nay they would be injurious to them. Colleges can only furnish instruction to the men whom God has previously distinguished by qualifying them for the work of the ministry, and by calling them to it. College committees and tutors seek to secure for such men the knowledge that may better fit them to teach, illustrate, confirm, and apply to the benefit of their hearers, the doctrines and precepts of the gospel of Christ. Unquestioned and unquestionable piety, a heart to be useful in promoting the Redeemer's cause in the world, a capacity to receive knowledge, an aptitude to teach the word of life, are among the essential qualifications of the candidates whom colleges seek for, and desire to assist. Such men, having, moreover, good reason to believe that the Master has counted them faithful, putting them into the ministry, will find a ready welcome wherever the churches may send them to obtain the benefits of a college course. Men of such a stamp are not likely to encounter disappointment and chagrin in the work of the ministry; the churches will not be disappointed in them. Faithful tutors, moreover, will always aim at so directing the studies of such candidates for the ministry, as to induce and encourage a deep and absorbing devotion to the work of winning

souls to Jesus Christ. Students for the ministry—the noblest of all human employments—should be encouraged and aided in surveying in their college retirement the whole field of labour upon which they enter; that they may prosecute their Master's service, when publicly engaged in it, with the deliberate purpose of bearing the burden and heat of the day, till the last rays of their earthly sun shall be withdrawn, and the morning of a brighter day and a holier service shall open upon them. They are to be assisted to prepare for labour, not for repose; for unflinching, untiring exertion, not for indulgence. No times ever called for an ignorant and idle ministry, the present times will not tolerate such a ministry. Men given to this work must devote to it their whole hearts; all their energies, cultivated and strengthened to the highest pitch, should concentrate, and glow, and burn, upon the single point of fully exhibiting the word of life. Wherever the providence of God may lead them, their single purpose must be to live and die for the salvation of men. In default of this purpose students for the ministry can exhibit nothing either to promote the prosperity of churches, to extend the cause of the Redeemer, or to advance their own personal comfort. All the instructions given to them, while under care of our college institutions, should come to their aid in clearly exhibiting the message with which they are charged.

The object of college instruction is utterly misapprehended whenever it is confounded with the acquiring of mere literary distinction. We are not anxious to furnish the means of placing ministers of Christ and the pastors of our churches among the great and learned men of the world merely; or to gratify in them an aspiring for the honours attendant upon philosophy or eloquence. The ministry of God's word has higher aims, and ought to be directed to holier pursuits. Students are to be made familiar with the doctrines of the cross, as the staple of their communications. Let them explore science if they can; let them fathom the depths and scale the heights of the abstrusest philosophy, if that be possible for them; let them acquaint themselves with all knowledge; but let all they gain only the better qualify them to unfold to men the heights and depths, and lengths and breadths of the love that passeth knowledge. College training would be positively injurious, to an extent which it is impossible to measure or conceive, if it did not encourage, and strengthen, and render more constant and simple the habit of dependent prayer in conjunction with the knowledge it may secure, for that grace on which the success of the ministry entirely depends. Let our "schools of the prophets," and that at Stepney especially, be the means of training and introducing to the churches

men who, whatever knowledge they obtain, shall be distinguished by apostolical simplicity, and fervour, and zeal, in their Master's cause—men selected by the churches from amongst themselves for the ministry, because eminently gifted of God for that work, and marked out for it by Him—the wishes and prayers of the best friends of the College will then be realized. God will bless us, and cause his face to shine upon us; God will bless us, and all the ends of the earth shall rejoice in his salvation.

The meeting was then addressed by Messrs. Joshua Russell, Charles Burls, C. J. Middle-ditch of Frome, Rev. J. Kennedy, A.M., of Stepney, Messrs. Pewtress, Fraser, Crate of Uley, and T. Pottenger.

In the evening a sermon was preached to the students from 2 Tim. iii. 17, by the Rev. W. A. Salter of Amersham. Messrs. Pulsford of Brixton and East of Waltham Abbey, conducted the devotional parts of this service. A deep impression seemed to pervade all present of the vast importance of a devout, holy, and zealous ministry, to meet the wants of our churches, and to promote the religion of Christ in the world.

BAPTIST UNION OF IRELAND.

The annual meetings of this association were held as usual in Dublin on the 22nd, 23rd, and 24th of August.

The services commenced on Tuesday morning with a prayer-meeting, and an address by Mr. Berry of Abbeyleix. In the evening two addresses were delivered, the first by Mr. Wilshere of Athlone on "The Nature and Misery of Backsliding from God." The second by Mr. Browne of Coleraine on the "Importance and Blessedness of Devotedness to God." On Wednesday morning there was a prayer-meeting, when Mr. Eccles of Belfast gave an address, and in the evening the Rev. D. Mulhern of Conglig preached a very important and excellent sermon from 2 Pet. i. 5—7.

On Thursday morning the letters from the churches were read, and upon the whole were highly encouraging. To seventeen churches (some of which were very few in number) there had been added during the past year 121; the decrease, occasioned chiefly by emigrations, was sixty—leaving a clear increase of sixty-one members, or nearly four to each church. In the evening we had a public meeting on behalf of the Baptist Irish Society; the speakers were Messrs. Wilson of Clonmel, Hamilton of Ballina, Bugby of Waterford, and the much respected secretary of the Society, the Rev. F. Trestrail of London. The attendance was more numerous than it had ever been on any previous anniversary. The speeches were deeply interest-

ing, and a solemn and holy impression accompanied with joyous feeling seemed to pervade the whole assembly.

On Friday evening the church in Dublin had appointed a social tea meeting to bid farewell to their friends from the country; at this meeting there was a numerous attendance from other Christian churches in the city. Special thanks are due to our independent brethren for their kindness, in so many of them favouring us with their presence. The speakers on this occasion were Messrs. McCarthy, Bugby, Eccles, Mullarky, Stroyan, independent, and Mr. Trestrail.

All the meetings were well attended, harmony and brotherly kindness characterized all our proceedings, and the brethren appeared much cheered and strengthened, and departed to their various spheres of labour with holy resolution, that by the grace of God they would devote themselves more diligently than ever to the work of the Lord.

The following is one of the resolutions unanimously adopted:—

"That a memorial should be presented to the Lord Lieutenant expressive of confidence in his past administration, loyalty to the queen, and thankfulness to Almighty God for having preserved Ireland from the horrors of insurrection."

Such memorial was accordingly prepared and signed by all the brethren of the Union.

Mr. Milligan, pastor of the church at Dublin, who is secretary to the Union, from whom we received the preceding account, has appended to it the following remarks:—

"The generous and charitable aid administered by our brethren in England through the agents of the Society, has most undoubtedly effected good. In consequence the baptists have become more extensively known in this country. It was very natural for Roman catholics and nominal protestants to make some inquiries respecting the benevolent strangers who delivered themselves and their families from the horrors of starvation—'Are these baptists numerous in England?' 'In what do they differ from others?' 'What do they believe?' &c., and after a little information was given in reply to these queries, the conversation not unfrequently ended with the observation, 'They don't seem so very far wrong—they are a very kind people.' I may also state that by the administration of British benevolence, the agents of the Society have been placed in a more respectable and commanding position than before, and those who have received from them the things 'needful for the body,' in numerous cases have looked, and will yet look, to them for the things needful for the soul. The present state of the country I believe to be favourable to the diffusion of our principles; the excited mass of the population have been miserably disappointed in the result of the

late attempt at insurrection; they have been the dupes of leaders, the subjects of excitement, looking for deliverance from poverty and toil, and anticipating liberty and wealth and the conversion of this afflicted country into an earthly paradise. I need not say how completely all these cherished ideas have vanished—disappointed in their leaders, ready to sicken at the very idea of repeal, and ready to consign themselves to a perpetual dungeon for their stupidity; they have ceased to gaze on a picture that absorbed their whole soul, and they are now in a state of mind for having eternal realities brought before them, for hearing that this is a sinful, sorrowful, and accursed world—that those who would lead them to seek repose in it are miserable comforters—that true liberty can be found only in the kingdom of God—that union with Satan is their greatest source of misery, and that that union must be repealed before they can be truly happy. The national mind in this country seems now almost asleep, but it will not long continue so; it is not the national character to remain in a state of apathy. If it be not soon occupied with good, evil will be presented to it. If the ministers of God do not embrace the present favourable opportunity of sowing good seed, a fresh race of demagogues will soon scatter tares. But alas! how few are the first class of agents when compared with the latter! How few to engage in this great undertaking! How far the distance between the posts we occupy—how far removed from each other's counsel and sympathy; some of the agents scarcely see the face of a brother of his own denomination from the separation at our annual meetings until that jubilee period returns again. The seventy disciples of our Lord were sent out "two and two into every village." The preachers of sedition have lately traversed the land in numbers of two, three, four, and sometimes six, but the minister of peace must now journey alone, fight alone, labour alone, sigh and weep alone. Christian brethren, will you not now determine to send over more missionaries where God has set before you an open door? I believe you could send ten or twelve, and sustain them here, but will you not send six, or four, or even two? Shall the cry proceed from your brethren here, 'Come over to Ireland and help us,' and will you say nay? God forbid! The baptists of England have done great things in other lands, and they may yet do great things in Ireland. What would it be for our churches to raise £600 a year to support six labourers here. Are there not a dozen wealthy men amongst us that could do this without difficulty? A few years ago I met with a village shopkeeper, who told me it was his 'earnest daily prayer that God might prosper him in his business, that he might be able to give £50 a year to sustain a baptist minister in the village.'

And that man had a wife and six or seven children. O that our brethren in England would determine to make one energetic attack upon this land! O that God would put it into their hearts to bestir themselves to occupy the field so much demanding their cultivation! Wealthy men of God's churches of the triumphant Redeemer! will you not 'come up to the help of the Lord, to the help of the Lord, against the mighty?'"

ASSOCIATIONS.

BERKS AND WEST MIDDLESEX.

This association consists of the following churches:—

Addestone.....	W. C. Worley.
Ashampstead.....	H. Fuller.
Beech Hill.....	H. Young.
Brimpton.....	C. Rixon.
Datchet.....	John Tester.
Harlington.....	Wm. Perratt.
Horshill.....	B. Davis.
Newbury.....	Joseph Drew.
Reading.....	J. J. Brown.
Staines.....	G. Hawson.
Sunninghill-Dale.....	G. Chew.
Uxbridge.....	J. Y. Holloway.
Wallingford.....	S. Davies.
Wantage.....	C. E. Birt.
West Drayton.....	John Faulkner.
Windsor.....	S. Lillycrop.
Wokingham.....	C. H. Harcourt.

It assembled at Reading, June 13th and 14th. Mr. Brown was chosen moderator. The letters from the churches were read, which on the whole were of a more cheering character than last year. Mr. Birt gave an address on the state of the churches, and Mr. Drew preached the association sermon. The circular letter by Mr. B. Davis was read. The following resolution was among those adopted:—

"Resolved—That this association congratulates the baptist churches of the European Continent on the wide and effectual door which the present political changes have opened to them; and sincerely hopes that they will be prepared to enter in and take possession of the field of labour in the name of the Lord."

Statistics.

Number of churches.....	17
Baptized	79
Received by letter	32
Received by profession	21
Restored.....	3
.....	135
Removed by death.....	23
Dismissed.....	24
Withdrawn	7
Excluded	10
.....	64
Clear increase.....	71
Number of members.....	1322
Sunday scholars	1786
Teachers.....	250
Village stations.....	30

The association next year to be held at Harlington, on the Tuesday and Wednesday in Whitsun week.

GLAMORGANSHIRE.

This association, consisting of sixty-one churches, met at Ramoth, Hirwaun, on Wednesday and Thursday, June 21 and 22. Several sermons were preached. The weather was very favourable, and the congregations large. The following were among the resolutions which were adopted:—

"That this conference, while feeling the want of a greater degree of voluntary exertion for the education of the young in the county, considers the report of Mr. Lingen on the state of education in this county inaccurate, unfair, and partial;—inaccurate, by omitting a large number of schools from the report; unfair, by the suppression of much evidence that was favourable to the people; and partial, by throughout the report evincing a strong prejudice in favour of that church established by the laws of England.

"In answer to a letter received from brethren in Monmouthshire, that we are prepared to agitate the church and state question, on the independent principles of the baptists, and under our own banners, but not on any other principle.

"That this association recommends that a general and a mighty effort should be made to establish a society for the benefit of aged and infirm baptist ministers in Wales.

"That a prayer meeting be held in all the churches on the last sabbath in July, and every evening the following week, to humble ourselves before God, and to implore a larger portion of the Spirit, and the revival of religion among us."

Statistics.

Number of churches.....	61
Increase by baptism, restoration, and letters.....	938
Decrease by exclusion, death, and dismissal.....	667
Clear increase	271
Number of members	6737
Number of schools.....	73
Number of scholars.....	6017
Number of teachers.....	936
Branches and stations	28

The next association will be held at Zoar, Rumney, the third Tuesday in June, 1849.

NEW CHURCH.

PONTYPRIDD, GLAMORGANSHIRE.

An English baptist church has recently been formed in this populous neighbourhood. We are informed that nine disciples have united together in fellowship, under the ministry of Mr. William Williams.

NEW CHAPEL.



WEDNESBURY, STAFFORDSHIRE.

In the year 1838, a small baptist chapel was opened in the populous town of Wednesbury, by the Rev. T. Swan, and the Rev. Dr. Hoby of Birmingham. The pulpit was supplied by different brethren until the year 1844, when the present minister, the Rev. J. Blower, was induced to settle in the neighbourhood, and undertake the pastorate of the infant church. The chapel was enlarged in the year 1846, but soon became too small for the increasing congregation. The independent chapel, a very handsome, commodious, and most substantial edifice, with burying-ground attached, erected at a cost of about £1,600, capable of accommodating 800 persons, was offered for sale. The congregation of baptists, after much deliberation and prayer, selected trustees, and resolved to purchase it. On Friday, April 21, 1848, the chapel, school-rooms, and property adjoining, were secured to the baptist denomination on advantageous terms.

This elegant and commodious place of worship, a view of which is prefixed to this statement, was opened for divine service on Sunday, August 13th. The Rev. J. E. Giles of Sheffield, and the Rev. T. Swan of Birmingham, preached on the occasion. On Monday evening a special tea-party was held. After tea a public meeting. F. Room, Esq. of Birmingham took the chair; the meeting was addressed by Revs. J. E. Giles, T. Swan,

D. Wright, J. Williams, J. Stent, J. Blower, and Mr. Jordan. On Tuesday evening, the Rev. C. H. Roe of Birmingham, and on Thursday evening, the Rev. I. New, preached two impressive sermons. The collections, including a donation of £5 from F. Room, Esq., and the liberal offerings of the trustees, amounted to £145 and upwards.

The congregation had previously contributed to the utmost of their ability. An appeal is being made, with the cordial sanction of the neighbouring ministers, to the baptist denomination in particular, and to the Christian public in general, in the hope of obtaining pecuniary aid to assist in clearing off the remaining debt, which, after the necessary alterations have been completed, will be £700

ORDINATIONS.

WELSH POOL, MONTGOMERYSHIRE.

A recognition service of the ordination of the Rev. S. M. Bell, late of Southampton, was held in Zion chapel, July 27th, 1848. The Rev. J. Bowman of Pool delivered the introductory address, the Rev. D. Morgan of the Welsh church proposed the usual questions, and received the answers from the minister and deacon, the ministerial charge was given by the Rev. J. Reynolds of New Well, and the Rev. W. Bennett addressed the people and offered up the ordination prayer. The whole of the services were marked with interesting indications.

SALENDINE NOOK.

On Monday afternoon, the 14th of August, the baptized church of Christ worshipping in Salendine Nook chapel, near Huddersfield, met for the purpose of recognizing the Rev. J. Stock, late of Chatham, as their pastor, and commending him to the divine blessing by united prayer and supplication.

Mr. Samuel Kenworthy, the senior deacon, presided. The chairman commenced the proceedings by giving out a hymn, and reading the 3rd chapter of the 1st Epistle to Timothy, after which one of the brethren engaged in prayer.

Mr. John Haigh, who had acted as secretary to the church during its destitution of a pastor, then read, at the request of the chairman, the minutes from the church book, which had reference to Mr. Stock's call. When this was done, the chairman remarked that the members were not then assembled to elect a pastor, but to recognize one whom they had already chosen, and to commend him to God by fervent prayer; he would, therefore, simply ask them to confirm in the usual way the minutes just read as a correct record of their solemn, deliberate, and free choice of Mr. Stock to become their pastor. This was done by the meeting unanimously. Mr. Stock was asked to give a similar sign of his approval of the minutes, so far as they were a record of his proceedings in the business, with which request he immediately complied. Each of the deacons then gave the newly elected pastor the right hand of Christian fellowship, and accompanied the act with a brief but very affectionate address of congratulation, encouragement, and exhortation. After this, another member engaged in prayer, a hymn was sung, and Mr. Stock, at the request of the chairman, gave the church an account of his conversion to God, his call to the ministry, and his doctrinal views. Another hymn was then sung, and the chairman closed the service with prayer.

At the termination of this meeting the members all partook of tea together in the vestries. In the evening they again assembled in the chapel, when Mr. Stock presided. After two brethren had engaged in prayer the chairman delivered a discourse containing an exposition of the nature of a gospel church, and the duties binding upon its members. One of the deacons then offered up the concluding prayer, and the pastor pronounced the benediction.

Our informant adds, "None but members of the church were present throughout the day. The competency of each Christian church to elect and to set apart its own deacons and pastors (a principle which lies at the basis of congregationalism and independence), was thus practically and consistently asserted."

The confession of faith and the discourse

on the nature of a gospel church, delivered on this occasion, will shortly be published in a cheap form by the solicitation of the church.

BILSTON.

Mr. T. S. Kemp was publicly recognized as pastor of the baptist church, Wood-street, Bilston, on Monday and Tuesday evenings, August 21st and 22nd. Rev. J. Smith of New Park-street, London, preached to the church and congregation on the Monday evening, and delivered a solemn and suitable address to the pastor on the Tuesday evening. Revs. D. Wright of Darkhouse, Coseley, J. Stent of Princes End, S. Oldacre, Market Drayton, R. Dowies, independent minister, Bilston, also took part in the services. Two new school-rooms have also been recently erected in connexion with the chapel, and were opened by Mr. Smith preaching on Sunday, August 20th, and a public tea meeting on Tuesday, at which upwards of six hundred persons sat down; R. Bew, Esq., Wesleyan, presiding. A fraternal feeling seemed to pervade the assembly, and the services were of a most interesting character.

KINGTON, HEREFORDSHIRE.

Services in connexion with the settlement of Mr. W. B. Bliss, late of Stepney College, were held at the baptist chapel, Kington, on Tuesday, September 5th. The Rev. John Walters of Ledbury commenced the morning service with reading and prayer; the Rev. Maurice Jones of Leominster, stated the nature and constitution of a Christian church; the Rev. Samuel Blackmore, the former minister, asked the questions and offered the designation prayer; and the Rev. C. M. Birrell (Mr. Bliss's pastor) delivered the charge. In the evening the Rev. T. F. Newman of Shortwood preached to the people. Other ministers, of whom eighteen were present, took part in the services. The engagements were throughout unusually interesting and very numerous attended.

RECENT DEATHS.

MRS. TAYLOR.

Died at the Reeds, Sunnyside, Lancashire, August 6th, 1848, Mrs. Susan Taylor, aged 72 years, in the humble hope of eternal life through Jesus Christ. Mrs. Taylor was a beloved member of the infant church at Sunnyside, under the pastoral care of Mr. A. Nichols, by whom a funeral discourse was delivered to a crowded audience on Sunday, September 10, 1848, in compliance with her request, from Job xix. 25—27.

MR. C. S. TOSSWILL.

Mr. Charles Speare Tosswill, one of the deacons of the church in Henrietta-street, London, entered into rest on the 16th Sept., in the fiftieth year of his age.

The extremely frail infancy and constitutional infirmities of this esteemed Christian brother, rendered it improbable that his life would be protracted to half a century. A gracious God, whose hand in his preservation and in that degree of health which he enjoyed was often by him gratefully praised, enabled his servant both to pursue very successfully the business concerns of life, and to attain considerable distinction in intellectual and scientific pursuits. Possessing a well disciplined mind by extensive reading and judicious study, he was not only a well informed man, but in pharmaceutical knowledge, together with chemistry, botany, and kindred sciences, he was held in estimation. In his relation to the church and connexion with the mission, as a member of the committee for many years, he was known as a man of clear, correct judgment, while his opinions generally evinced sound, practical wisdom and prudent economy.

Mr. Tosswill became a decided Christian when a very young man, and used occasionally to mention the exquisite joy he felt at the time of his baptism, so that he described it as literally that of the Ethiopian, constraining him to sing hymns of praise as he walked home. It took place as a matter of convenience at Blandford-street, where the ordinance was administered by Rev. Mr. Keeble, but it was the church at Greenwich, then without a pastor, which first received him as a member. At that time also he entered into business, but afterwards removing to Torrington-place, London, he attended at Keppel-street; till, by various circumstances and a strong attachment to the Rev. W. A. Salter and his ministry, he joined the church at Henrietta-street. With this church he lived in useful and honourable membership twelve years, during several of which he sustained the office of a deacon. As a man of deep-toned piety, habitual regard to the glory of God, and conscientious discharge of every duty, he will long be held in honourable remembrance; and many will lament his loss as that of a sympathizing friend accustomed to minister to their relief, both by his medical skill and by pecuniary aid. Firm as was his attachment to the religious principles he avowed, he loved all who loved his Lord. His heart and his house were equally opened to them, and many who enjoyed his Christian hospitality, will feel that by his death they have lost a brother and a friend. With a deep consciousness of sin, he lived and died in humble but strong hope of salvation through "the precious blood of Christ." His last days

were unattended with circumstances suited to record, as the first stroke of paralysis was so severe as to render the helpless body thenceforward nothing better than a living sepulchre of the imprisoned spirit, and a subsequent attack was the signal for the emancipation of the redeemed soul.

MISCELLANEA.

PRINCE'S END, TIPTON.

The place of worship occupied by the baptist church in this place was opened in September, 1846, and the Rev. J. Stent then commenced a ministerial engagement for two years. Since that time, a congregation has been raised, twenty-five have been baptized and added to the church, a good school has been sustained, and a sympathy created with the missionary cause, dissenting colleges, and suffering humanity at large.

On Lord's day, Sept. 10th, Mr. Stent addressed the church in the morning, and the congregation in the evening, for the last time from the pulpit. In the afternoon he paid his farewell visit to the schools, and delivered a parting address to the children. On the following evening the members of the church, the Sunday-school teachers, and a goodly number of the congregation, assembled to a social tea meeting in the school-rooms. After tea, an hour was spent in communion at the throne of grace, and at the close of that part of the service one of the deacons rose, and in a brief address presented Mr. Stent with a purse of money. The amount, though not very large, was the cheerful gift of a people suffering under a severe depression of trade, and as such was of more value than double the sum would be at a time when trade was prosperous and wages good. An address was then read from the Sunday-school teachers as a grateful acknowledgment of the attention Mr. Stent has given to the schools, and of the assistance he has rendered them in their arduous but interesting work. The meeting was closed by a parting address from Mr. Stent; and with tears and regrets an attached people received the farewell of their pastor and friend.

EDUCATION OF MINISTERS' SONS.

A circular has been transmitted to us dated Newmarket, September 18, 1848, of which the following is the substance:—

"It occurred to several ministers and gentlemen in this locality, to aid in the education of ministers' sons. They have been induced to this from the consideration of the limited incomes of many ministers, and the great difficulties they often experience in procuring for their sons a suitable education. One or two institutions of this kind exist in

other parts of the country, and it was felt to be desirable to place within reach similar advantages, in this and the neighbouring counties.

"It was therefore agreed to call a meeting for this benevolent purpose at Newmarket, on Tuesday, 1st August. The Rev. James Davies, Haverhill, presided, and the following resolutions were adopted:—

"I. That a Society be formed for the Eastern Counties of England, to aid a few ministers of different denominations to educate their sons.

"II. That the affairs of this Society be conducted by a treasurer, secretary, and committee.

Treasurer.

S. PIPER, Esq., Newmarket.

Secretary.

Rev. J. P. SIMPSON, Newmarket.

Committee.

Rev. J. DAVIES, Haverhill.
Rev. F. R. MOORE, Soham.
Rev. D. FLOWER, Burwell.
Rev. W. W. CANTLOW, Isleham.
Rev. J. COOPER, Soham.
Rev. J. RICHARDSON, Barton Mills.
Rev. C. ELYEN, Bury St. Edmunds.
Rev. J. C. BODWELL, Bury St. Edmunds.
Mr. H. ANDREWS, Newmarket.
Mr. W. PRENTICE, Stowmarket.
Mr. J. BEETON, Bury St. Edmunds.
Mr. S. H. COWELL, Ipswich.
Mr. J. D. EVERETT, Ipswich.
Mr. J. PILGRIM, Hitcham.
Mr. T. PEEK, Soham.
Mr. J. WOODS, Moulton.
Mr. T. RIDLEY, Bury St. Edmunds.

"III. That subscribers and donors shall have the right of selecting the objects of their benevolence, and that they be invited to communicate on the subject with the secretary, or any member of the committee.

"IV. That this society make arrangements with the Rev. John Swindell, tutor of the classical and commercial academy, Newmarket, to receive the youths who may be educated under its patronage.

"V. That any minister, whose circumstances require aid, may become a candidate for the benefits of this society, on his agreeing to pay ten guineas per annum towards the board, education, books, and washing of his son."

COLLECTANEA.

ENDOWMENT OF ROMISH PRIESTS.

The subject of the Endowment of the Romish Church is already beginning to occupy the columns of the daily journals, in anticipation of the ministerial project of next session. The fact indicates the activity of the party by whom this measure is being urged on. In the *Post* of Monday, a writer who styles himself "*A Protestant Christian*," but who talks of "the high merits of the Protestant Establishment," and says, that "the most pious and enlightened Christians known in Europe are Roman Catholics,"—language which betrays the cloven foot,—treats the question as sure

to be carried next session, our great statesmen being all in favour of it, in opposition only to "the prejudices of the vulgar and violent,"—the "illiterate multitude,"—instigated by "certain knots of religious fanatics with whom the masses have little sympathy." The opinions of various right honourable persons are cited. Earl Grey has stated, that "the Catholic Church ought to be the Established Church in Ireland as the Protestant Church is in England." Lord Palmerston maintains, that "a provision for the Roman Catholic priesthood of Ireland is a measure of justice." Lord John Russell "wishes to see a Church Establishment suited to the number of the Protestants in Ireland, and likewise an Establishment suited to the Roman Catholics." The Hon. Sidney Herbert "hopes soon to find in every part on his estates an endowed Roman Catholic Church." Earl Fortescue strongly felt "the necessity to bind the Roman Catholic hierarchy to the State." Having had "an opportunity of witnessing the evil effects of the voluntary system, he would *cheerfully submit to a land-tax for the payment of the Catholic clergy, to have it at once abolished.*"

The project, let it be observed, originates entirely with the English aristocracy, is urged forward by them alone. The Irish have not asked for it. The English people are opposed to it. The "prejudices of the vulgar" revolt against it. The Anglican clergy have raised their voice against it. The Romanists themselves repudiate it. But our *leading* statesmen of all parties, that is to say, the Irish proprietors, the holders of church livings, the distributors of church patronage, and generally the aristocratic whigs, who, without any strong religious preference for the Protestant religion, have a very strong regard for the Protestant Establishment, these are the parties, and these alone, who, under the dishonest pretext of conciliating the Irish people, would commit the abomination of taking the harlot of Rome into the loathed embrace of a Protestant state. May the God of heaven confound their machinations!

Protestant Dissenters! Enemies of bigotry and fanaticism in every form, but who are now evidently charged with both. Friends, generous friends as you have been, to oppressed and misgoverned Ireland, and advocates of the civil rights of your Roman Catholic fellow subjects! It rests with you and your fellow Protestants to say, whether a handful of aristocratic politicians without religious preferences, and mistaking wholesale bribery for high statesmanship, shall perpetrate this outrage upon the Constitution and the Protestant faith, in defiance of those whom the House of Commons ought to represent,—the over-taxed people of England.—*Patriot.*

It may be regarded as a fact that evil is determined against our protestant constitution

and our reformed church, by the government; that they have resolved to endeavour to pass through parliament next session a bill to take into the service, and into the pay, of the state the priests of that antichristian power against which they and their forefathers have protested for these last three hundred years, and on her continued protest against which rests Queen Victoria's right to her throne.

It is not to be doubted that the only probable means, under God, by which this intention of the government can be frustrated, is by the truly religious part of the nation, in the three kingdoms, urgently, deliberately, and wisely setting themselves in opposition to the ruinous design,—ruinous when contemplated in the light of scripture, wise and specious when weighed according to the wisdom of the world. It is the truth that every body of truly Christian men in the kingdom is as much interested in the prevention of this measure as any other. For, it tends to cut off the only living spring of a nation's prosperity, the blessing of Heaven, and leads towards the immersion of the people of every name and denomination in the horrors of the darkness of papal superstition and idolatry.

It becomes, then, the duty of every man, in whatever station in the church, to ponder with himself what is to be done under these circumstances, and what is the peculiar duty which devolves on him, personally, in the emergency. And it is necessary that he should soon bring his deliberations on the subject to some practical issue. The object of the advocates of the measure is, to direct the national attention to any subject rather than this. It ought to be ours to make it occupy in our esteem, and in the national eye, the chiefest place. Do our readers not think so? Will they then deliberately proceed to act according to their perceptions of the case?—*The Record*.

The Catholic Endowment question still engages notice. At a meeting of gentlemen held last week, representative, virtually rather than formally, of churchmen, Wesleyans,

and nonconformists, the conclusion arrived at, after free conversation, was substantially to this effect:—That action upon any united ground was inexpedient, and that any suppression of principles by either party would be wrong—that it would be better for each religious body to conduct opposition to the contemplated scheme in such manner as would leave each entirely unfettered—that it would nevertheless be possible and desirable to avoid collision in the management of these separate agitations—and that, should occasion render it necessary, mutual agreement as to details might be sought by conferences of the several independent committees. We understand that the collision sought to be avoided is one which has reference, not to the line of argument to be employed, but merely of the mechanism to be put in action—such, for instance, as might prevent a clash of public meetings in the same locality. On the whole, the decision arrived at appears to us to be a judicious one. Let each party stand upon its own principles—or rather, advance to the attack in the line of them—but if, in doing so, a conjuncture should occur, in which simultaneous effort may tell with moral effect, consultation between all may be resorted to simply *pro re nata*. We shall regard the ministerial proposal as a powerful lever put into our hands for the subversion of state ecclesiastical establishments as such—and this is the use we are chiefly anxious to make of it.—*The Nonconformist*.

ITALY.

A private correspondent of *The Christian Times*, after giving a deplorable account of the state of things in Tuscany and the adjacent regions, says,—"I beseech your Christian readers to remember that it is only by the gospel and its principles that Italy can be really regenerated; and that books of all kinds are greatly wanted. Bibles are now selling very fast; any quantity might be disposed of at this moment. They say they are bought to spite the pope, because he has not favoured the independence of Italy."

CORRESPONDENCE.

ON THE ADMISSION OF MEMBERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—As an aged pastor, I cannot refrain, for myself and others, cordially thanking our dear brother Elven for his article in your last number on the above subject; and
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as the result of my own painful experience, I can testify to the great evil of maintaining in our churches the *unscriptural term of communion*, on which he so judiciously animadverts, viz., *Insisting upon a personal relation of experience before the whole church, previous to admission*. I know that the church of which I have been pastor for many years,

might have been much larger but for this human device. For while it has been no bar to prating hypocrites, many a tender lamb, many a bruised reed, have been thereby hindered from observing the precious ordinances of baptism and the Lord's supper, and enjoying the communion of the church. And in many cases I have known sincere yet timid females who after having suffered intolerable anguish in the anticipation of this cruel ordeal, when at length they have been dragged by the stern mandate into our vestry, have only been able amidst hysterical sobs to answer yes or no to the inquiries which were made; and when some Diotrophes has put a hard question to the trembling disciple, it has been utterly confounding. What a morbid curiosity must that be that can feast on such agony! And what are the arguments adduced in its support? Why, a gross misapplication of the Psalmist's language, "Come and hear all ye that fear God, and I will declare what he hath done for my soul," Ps. lxvi. 16. Yes, ignorant and absurd as it may seem, this passage is actually quoted to defend the practice in question. Surely I need not say that this was the language of an Old Testament saint, relating his experience to his fellow saints, and not the language of a young convert before a Christian church! Then again it is said, "Oh, it is our custom," true; but what is the answer of the primitive churches, whether we consult the Evangelists, the Acts of the Apostles, or the Epistles? This is the answer, "We have no such custom." When our paedobaptist brethren misapply scripture, or plead custom for infant sprinkling, we justly repudiate such vain attempts to sustain a human invention. But baptists who talk (for I will not call it reason) in the way referred to, are in the same condemnation. Then it will be said, "What course should we adopt?" Well: the church has a right to be satisfied previous to the admission of any to the ordinances of Christ's house, that they are truly converted to God. The pastor therefore, before he proposes them should be satisfied in his own mind from personal intercourse and inquiry. Messengers may then be appointed to converse with, and make inquiry concerning, the candidates. Then let them, either by the report of the messengers—by a written communication—or if they are *willing* by a personal relation, make known to the church the dealings of God with their souls. Oh, what a yoke and burden would this remove from the necks of young and weak disciples! Surely our deacons will take this matter up, where they know their pastors' hearts are so constantly wounded by what is clearly an unscriptural practice, and seek to remove this stumbling-block out of the way. And it is hoped space will be found in the next number, for these plain but heartfelt remarks of

A WILTSHIRE PASTOR.

August, 1848.

IS THERE ANY SCRIPTURE WARRANT TO PRAY THAT THE THING SIGNIFIED IN BAPTISM MAY BE CONNECTED WITH THE ADMINISTRATION OF THE OUTWARD AND VISIBLE SIGN?

To the Editor of the Baptist Magazine.

DEAR SIR,—We may well make this inquiry when we find in Rippon's Hymn-Book the following prayer,—

"Eternal Spirit! heavenly Dove! '
On these baptismal waters move!
That we through energy divine,
May have the substance with the sign."

Is not this the doctrine of baptismal regeneration? and is not regeneration by the Spirit, or divine purification by the Spirit and blood of Christ the substance, or the thing signified?

The papists and the Puseyites you know contend that the substance is, or may be, connected with the sign; and in the baptismal service of the Church of England the minister not only prays for this, but also gives thanks to God after the administration, that the child, or the adult, is regenerated by the Holy Spirit, and received by adoption into the family of God.

Now the question is, whether our baptist friends and others have any scripture warrant to pray for this all-important blessing? And if so, whether they may not in the judgment of charity have reason to hope that the blessing is connected, unless the future conduct of the baptized should prove the contrary, as in the case of Simon Magus, Ananias, Sapphira, and others? These were indeed baptized with water, but they gave no proof that they were baptized with the Holy Ghost—they were born of water, but not of the Spirit; they were typically saved by the washing of regeneration, but they were not saved by the renewing of the Holy Ghost, which is shed, or poured out upon true believers abundantly through Jesus Christ; therefore the evangelical clergy, baptists, and paedobaptists, contend that regeneration is not necessarily and inseparably connected with the administration of the ordinance; but that it may be in answer to the prayer of faith according to the sentiment of the hymn just quoted from Rippon.

But there is this difference between the evangelical clergy and the baptists, and the papists and the Puseyites. The two latter as Arminians contend, that the blessing is inseparably connected when administered by the duly authorized clergy, and, therefore, the cases of Simon Magus and others prove not that they had not the blessing, but that they fell from it. But the question before us refers more especially to the Calvinistic view, which does not necessarily connect the substance with the sign.

But then the general impression among

baptists is, that the substance should *precede* the sign, and not follow in connexion with it. How then is this to be reconciled with the prayer contained in Rippon's hymn? That regeneration may take place before baptism by the preaching of the gospel and other means, and that a fresh manifestation of this blessing may be realized and enjoyed by believers in the administration of the ordinance, is admitted; but when we pray that the Spirit on the baptismal water may move, and that we may have the substance with the sign, as in Rippon, does not this imply that regeneration, pardon, and purification, may accompany the sign which had never before been realized? If so, is there any scripture warrant for such a prayer? Is there any promise in the word of God to encourage unregenerated sinners who feel their guilt and misery, to pray that the Spirit on the baptismal water may move, and that they may have the substance with the sign? Is the promise made to such in Acts ii. 38, 39? If so, then the three thousand on the day of Pentecost were baptized, not because they had received the substance, but that they might receive it—baptized, not because their sins were remitted, but that they might be remitted—baptized, not because they had received the saving gift of the Holy Ghost, but that they might receive it; therefore, when they gladly received the word which promised them so much, they were baptized, for the remission of their sins, and the gift of the Holy Ghost.

Rippon's hymn then, is so far right; but is it right for our baptist brethren to delay the administration of the ordinance which they generally do, till the candidate give evidence of regeneration, or of having received the substance as a qualification for the sign? Is it not enough for the candidate to receive the word of promise like the three thousand who were deeply concerned for salvation, and to submit to the ordinance that the blessing may be realized? These are interesting questions, and if blessings so great may be connected with the ordinance of baptism, then the prayer of Rippon's hymn can never be too highly appreciated, though it may be abused by papists and Puseyites.

It will be seen that though the writer is a paedobaptist, he is not unfriendly to believers' baptism; nor yet to his brethren who differ from him in the quantity of the emblem; he respects their conscientious convictions, and rejoices much that they perfectly agree with him in all that pertains to the baptism of the blessed Spirit.

He shall feel happy to find from the editor, or from any of his correspondents, that he has not misunderstood or misconstrued Rippon's beautiful hymn.

I am, dear Sir,

Yours very respectfully,

A FRIEND.

DEAR SIR,—The letter of "A Friend," respecting which you have requested my opinion, is occasioned by one or two mistakes which are not confined to him; and therefore to point them out may be serviceable to others.

He supposes apparently that the hymn-book published by the late Dr. Rippon holds a position in the baptist churches which it does not actually possess. It was the work of an individual, and like other works emanating from a single mind, it was natural that it should contain oversights. When first published it was superior to any other selection of hymns, and it obtained an extensive reception in baptist churches; but it was never regarded as a faultless book. Some of the hymns it contained were commonly spoken of as objectionable; and this was one of several reasons why, about twenty years ago, a new Selection for the use of baptist congregations was compiled. Some congregations still retain it; but this fact ought not to be considered proof that even they approve of every verse that it contains. It would be too much to presume this respecting the use of the new Selection, though in its compilation several ministers were united; or, indeed, respecting the use of any uninspired volume.

But there is a second assumption in the letter of "A Friend," which is of far greater importance than the first. He takes it for granted that baptism is a sign of that internal change which is commonly denominated regeneration—the change by which spiritual life is imparted. This you are aware is a notion current among paedobaptists, and this is evidently the notion of "A Friend;" hence he supposes that if we pray at our baptism, that we "may have the substance with the sign," we pray that we may be regenerated. He takes it for granted that Paul writing to Titus has reference to baptism when he speaks of "the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Saviour." But though this is taught by paedobaptist commentators, and made an argument for pouring by paedobaptist controvertists, it does not appear to me that there is any foundation for the opinion. Regeneration is, I conceive, spoken of in this passage as a washing, because of its cleansing influence, but without the slightest allusion to the ordinance of immersion in water.

Baptism is a symbol of the death, burial, and resurrection of Christ, (Romans vi. 3, 4;) a sign therefore that he who voluntarily submits to it believes in Christ as having died, been buried, and risen again for our salvation. Fellowship with him in his sufferings and death, and hope of fellowship with him in his resurrection, are professed in baptism; these are things signified which it is quite consistent

for an evangelical baptist to pray that he may have with the sign, through the power of the Holy Ghost. Baptism is also a sign of the believer's intention to "walk in newness of life," (Romans vi. 4;) and with obvious propriety he may pray that the Holy Spirit may so guide and strengthen him that his future course may be a course of corresponding purity; in other words that he "may have the substance with the sign." These and similar thoughts would occur to the mind of a baptist at the water-side, if the words were sung to which "A Friend" refers, far more naturally than any thing connected with baptismal regeneration. To one, however, who was prepossessed with that notion, or even with the views of the ordinance which pædobaptists generally entertain, the pernicious sentiment might be suggested; and therefore, as being liable to misconstruction, I think that the verse should not be selected for congregational use.

I am, dear sir,

Yours truly,

A BAPTIST FRIEND.

EDITORIAL POSTSCRIPT.

In the best informed circles it is confidently believed that it is the intention of government, at the commencement of next session, to urge the adoption of measures for taking the Romish priests of Ireland into the pay of the state; and that in this they will have the support of leading men of all political parties. What will be the precise nature of the plan proposed is not at present known: it is probable that there will be diversity of opinion as to the source whence the funds should be derived, both in the cabinet and among other advocates of the payment; but whatever may be the details of the scheme, it will undoubtedly meet with very strenuous opposition. Against all religious endowment from national funds, Christians who do not themselves receive state pay for the support of their own faith and worship have evident right to protest, as unjust towards them as well as baneful to the community. Against the endowment of truth we have objections which do not apply to the endowment of error; and against the endowment of error we have objections which do not apply to the endowment of truth. To take a scriptural church into the pay of the state would secularize and corrupt it; to take an unscriptural church into the pay of the state is to extend and perpetuate its injurious influence. But there are peculiar reasons for deprecating the application of public money to support a corporation systematically hostile to the dearest rights of mankind—opposed in principle as well as by habit to religious liberty and the exercise of private judgment. We are glad

therefore to find that this nefarious project will be opposed earnestly by Christians of various classes. A few ministers and private gentlemen of different denominations, who might be supposed to know the prevalent feeling of the bodies with which they are connected, have met repeatedly to consider what course it would be wisest to pursue. At these meetings it has afforded us pleasure to find the conviction general, indeed almost unanimous, that the opposition will be conducted most effectively if instead of combining in one association, the dissenters conduct their opposition on the principles which belong exclusively to them, the episcopalians on the principles which appear to them to be consistent with their position, and the Wesleyans on those principles which seem to them to be the most important. A combined movement was attempted in reference to the Maynooth bill, but the result did not leave on the minds of those who were most active in it an impression that it was desirable to adopt the same course a second time. Different parties will take separate action, and we hope that what is done by our own body will be prompt and energetic. Individuals who have influence with members of Parliament will do well to call their attention to the subject as soon as possible, and to take care that they should understand clearly, that no other service, however great, will be deemed a compensation for dereliction of duty on an occasion of such paramount importance.

Our readers will observe in the *Missionary Herald* the prospectus of a newly formed "Young Men's Missionary Association." It is expected that the first lecture will be delivered on Wednesday evening, October 18th, by the Rev. C. M. Birrell, and that the subject will be, "A Glance at the Island of Haiti."

Dr. Devan, whose name is known as an American baptist missionary in China, having been removed thence in consequence of the state of his health, is now endeavouring to form a baptist church in Paris. At present he has usually about thirty hearers.

From a full account of the proceedings at the commencement at Madison University, in the State of New York, given in the *Boston Christian Reflector and Watchman*, it appears that on the 17th of August the degree of LL.D. was conferred on "the Rev. Thomas Price, D.D. editor of the *Eclectic Review*, London."

We have just learned that the independent body has lost another valuable member. Dr. Russell of Dundee, a judicious, diligent, and liberal-minded minister, died a few days ago, after having preached three times on the preceding Lord's day.

THE MISSIONARY HERALD.



CLARENCE, FERNANDO PO.

ASIA.

SERAMPORE.

Specimens of the labours of native preachers possess peculiar claims to attention. Some connected with the church at Serampore in a recent tour recorded facts respecting the reception they met with in a diary, from which the following are extracts.

In the morning we arrived at a village inhabited by Muhammadans. We entered the house of one individual, and preached the gospel to all in his house. They heard us with attention, and some of them took the books we offered them. Having a strong wind against us, and rain, we put in a khal belonging to the village, where a great many people came through the rain to hear us. They were highly pleased, and took many tracts.

In the morning we came to a village called Nebubunea, where we preached the gospel in two houses, where both men and women heard the word of God attentively. Some of them offered us a fowl, which we refused to accept of. At noon we arrived at a village on the river Panguchi, called Bolabunea, where there was a market, into which we entered, and preached the gospel till evening. Here we saw only five or six Hindus; the rest were Muhammadans, and we saw no women amongst them. They heard us very attentively, and as only a few of them had heard the gospel before, they put many questions to us, and we were obliged to enter very fully into its doctrines. When we began to distribute tracts, they were so eager to get them that they began to quarrel amongst themselves for them. After distributing the tracts we had with us, we returned to our boat, and large numbers followed us there, and manifested so much eagerness to get tracts, that we were obliged to put out from shore, and then several people came to us on their *dingies* to get them.

In the morning we arrived at a market in a village called Soyena. We first entered a blacksmith's shop, where we preached the gospel to several who heard us attentively; they also asked a few questions, which we answered to their satisfaction, and they received tracts with pleasure. When we returned to the boat, several Hindus and Muhammadans followed us, to whom we expounded the fifth chapter of Matthew, and gave them tracts. At noon we arrived at Kaukhali Bazar, and preached the gospel on both sides of the river. On the north bank

of the river we met many Muhammadans, who heard us very attentively, and received our tracts with much pleasure. On the south bank of the river, when we began our work, the shop-keepers left their shops, and came out to hear us. They heard us with attention, and received the books we offered them. We then went to a market called Mohesani. There were about a thousand people there, and we went out in two companies. All heard us attentively, but when we began to distribute tracts, they came round us in large numbers, and pressed upon us. When we got back to our boat we saw that the people in the market were coming in such large numbers that we were obliged to put out from shore; and many came to us in their boats for tracts.

We came to Jalakati Bandar. This village has been lately established, and is a very large one. The attention with which we were heard, and the general conduct of the people towards us, led us to hope that many from this village will shortly embrace Christianity. They left their occupations to hear the gospel; they gave us seats in their shops, and asked us to expound portions of the scripture to them, and several of them remarked that if some of us could remain amongst them for a few days, and explain the doctrines of scripture to them, many might turn to the Lord. One man said, "From the time I read your shastras, I have forsaken Hinduism, and take the scriptures for my guide as far as I understand them, so that my neighbours call me a Christian." In this village we preached the gospel in several places.

Yesterday evening we arrived at Munshi Bazar. There is a fair held here at the new moon in the month Kartik. The traders here build large houses, to deposit their goods, and every thing may be had here. Large numbers of people from all the surrounding districts, from Chittagong, Tipperah, Mymensing, Barisal, and Jessore, visit this fair, which is much larger than that held at Ganga Sagar. This morning we went into the fair, and preached in four different places. The people heard us attentively, and many of the

shop-keepers left their shops to hear us. Seeing that the number of people in the fair continued to increase, we went out again the afternoon. While preaching, a man came to us from the Zemindar's *kachari*, and said that the *Naib* had invited us thither. Supposing that he was desirous of making some inquiries regarding Christianity, we went to him, but as soon as he saw us, he mocked and bade us be gone. The people around him appeared anxious to hear the gospel, but he would not allow them. We therefore returned with a heavy heart, and preached again in the fair; the people heard us as before with much attention.

On the next day we went out again, and were heard with as much attention as yesterday. While we preached, an aged Vaishnabi came to us, begging for some books. She was accompanied by some of her disciples, and finding that she read well, we gave her a copy of the New Testament and the Psalms of David. Shortly after a young man who had listened attentively to the preached word, burst into tears, and falling at our feet, cried out, "This is the truth." We raised him up, and bade him go to Jesus, and in the exercise of faith, to fall at his feet and weep there, and he would obtain forgiveness. In the afternoon we were again out, and when we were just about to leave off preaching, we found a man who secretly professed Christianity, and invited us to his boat. He came with a man named R., of the village of Sanchra, Pargannah Ramchandrapur, in Coochilah. There were several men and women with him; and when he heard of us, he came out and sat with us, and we praised the Lord together. This man had read and was able to repeat several tracts; he had also read portions of the New Testament. He believed that Jesus Christ is the Saviour, and had spoken of him to his friends and neighbours, some of whom also believed. When we heard this we rejoiced, and having spoken and prayed with them, we returned to our boat.

On the next morning we were again amongst the people. This was the bathing day, and the crowd was so great, and the people made so much noise, that we could not preach long at a time; we only spoke a few words, and distributed tracts, which also we found much difficulty in doing. At noon we found it more easy to preach, as many of the people were preparing food for themselves, and the day being cloudy, we were able to labour with comfort. Towards evening the people came out in larger numbers to hear us. When we returned to our boat, R., with some of his disciples, came to pay us a visit, and for some hours we conversed together, praising the

Lord. He also asked us what his duty was regarding the ordinances of Christ. We advised him to go to some one of the missionaries to be instructed in divine things, and to be baptized. We then showed him from the scriptures the meaning and intent of this ordinance. He also said that having seen the name of Serampore in several tracts, he had been anxious for the last two years to go thither, but had not been able, but he hoped to go this year. There were two obstacles, he said, to his being baptized now; the first was that he hoped in his present state to be able to draw a few others, shortly, to the profession of the gospel; another was, that were he to be baptized, the Zemindars would persecute him, plunder all his property, and not allow a washerman or a barber to serve him. We then spoke to them of the temptations to which young Christians are exposed, and showed the encouraging promises of the Lord Jesus, which tend to strengthen our faith in him. They read them, and were much delighted, and wished that we would live amongst them, and instruct them. We advised them to go to Dacca. They then asked us in what way we performed divine service. We sung a hymn, in which they joined with much pleasure; we then read a chapter and expounded it, and two of us prayed. In prayer we commended R. and his companions to God, beseeching him to protect them in all their ways, and to own them for his children. R. also prayed, and we found that he and his disciples pray as the sect called *Karta Bhaj* do; and we think much that they do is according to the mode adopted by that sect; and what wonder? It must be expected that they do not know how they should act in all things, for they have had no instruction. We showed them how the Lord commanded us to pray, and how David and others mentioned in the scriptures prayed; and we gave R. a copy of the whole bible, and to his disciples different portions of it; they were with us till very late that night.

We arrived at Chutuck. Of all the villages we visited in the Sylhet district, we met with most encouragement here. They heard the word attentively, and apparently with affection. We met some to whom one of us, on a visit here about four years ago, had given some tracts, and we were glad to find from their conversation, that they had read those tracts with attention.

In the afternoon we went to a market called Kolura Khan, where we met with much abuse, but no injury.

We arrived at Sylhet. In the afternoon we went into the bazar, and preached in three or four places; but the people were not attentive; many mocked and others abused

us. With one Muhammadan who had read something of the scriptures, we had much pleasant conversation; and in the evening a Hindu youth came to our boat to receive instruction.

On the next day we preached at the ghat, and had an attentive congregation, who received tracts gladly. In the afternoon we

stood in the boat and preached to several people and distributed tracts, and then went across the river, and preached in the bazar. Here, as in many other places, the Muhammadans were more attentive than the Hindus. In the evening we met a young man who had been baptized at Dacca. He invited us to his house, where, after dinner, we had worship with his family, and spent the evening in praising God and in profitable conversation.

JESSORE.

Mr. Parry has baptized two persons, who have been added to the church at Kain-mari.

One of them, he says, has been called to make a painful sacrifice. Five days after he had embraced Christianity his wife clandestinely left him. All his and my own personal endeavours to persuade her to return to her husband, have hitherto proved unsuccessful. She has lost caste, and the parents and friends of the girl will eventually cast her off, although they at present have given her an asylum. The parents, I believe, hoped by persuading their daughter to leave her husband, that he would thereby be induced to return to Hinduism. If such was the case, I suppose they must have felt sadly disappointed when they

heard of his baptism. The father of the young man whose case I have alluded to, embraced Christianity about eight or nine years ago, and has great cause for gratitude and praise to God, for his rich grace bestowed on his poor son, who has been brought from darkness to the glorious light of the gospel.

The other member is a female who has been in the habit of attending on the public means of grace for nearly two years, amidst many trials and difficulties, owing to the opposition offered to her by her husband. I hope ere long he will also seek the Saviour.

CHITAURAH.

The native church here as met with renewed difficulties arising from the opposition of their unbelieving countrymen, respecting which Mr. Smith speaks thus:—

The last two months have brought many trials, and much persecution to our native church, which I am thankful to say is now past, and we are again enjoying peace after the storm. Two of our members have separated themselves from us, having loved this present world more than their Lord and Master. With this exception all our affairs are prospering. Several inquirers have been received, and others have expressed a desire to join us. Our services in the chapel are well attended, and our people, I trust, are improving both in a temporal and spiritual point of view. Preaching in the villages has

been carried on with some degree of regularity. Last month we addressed about sixty congregations; nor are our labours without the appearance of profit. During the month several individuals have promised to join our village. Yesterday we were visited by a person who wishes to come and live with us; to-day also I have had two on the same errand: thus the word of God is evidently gaining ground in this vicinity. May he bless it abundantly to the conversion of many souls. We beg an interest in the prayers of our brethren, that we may not labour in vain, or spend our strength for naught.

Mr. Williams, having accompanied Mr. Smith and a native brother in a preaching tour of three days' duration, says:—

The people, in nearly every place, listened attentively. There is a great change for the better in this respect, comparing things as they are now, to what they were four years ago, when I preached in that neighbourhood first. In a large place called Shamshabad, the people used to be very noisy, indeed I have been hooted out and even pelted at with

clods of earth, but now they hear us very well. At our meeting last night the diaries of the native agents were read, and much that is encouraging was brought out. We have taken on another agent to labour with brother Smith at Chitaurah; though, indeed, we can ill afford it—for our funds are very low—but we believe that the Lord will provide.

MONGHIR.

A letter from Mr. Lawrence, dated April 14th, 1848, contains some pleasant tidings:—

The season for itinerating has again closed for the present, as the hot weather has set in with more than usual severity; and owing to the prevalence of easterly winds, the season is not healthy. The cholera has begun to rage among the natives in our neighbourhood. We are daily hearing of the death of some of them. At present no cholera case has occurred among the Europeans, and I am thankful to say that all in our mission circle are as well as usual.

You will hear from brother Parsons some account of his journeys. He was from home nearly the whole of November, and through a part of December. He also visited the Caragola mela in February, when he was accompanied by Mrs. Parsons. They were from home about a month. During the month of January, accompanied by our beloved Nainsukh, I had the pleasure of visiting a district called Bisbazara, to the south of Monghir. Here we found much interesting work. As far as we could learn no missionary had visited those villages before; but the villagers were not wholly ignorant of the name of the Saviour. Some had heard the gospel in Monghir, and many hundreds had heard our native brethren preach at Surajgarrah, where some thousands come, about this time every year, to deliver to the government agent the opium which they have been cultivating. The instances were not few in which the villagers recognized Nainsukh, and seemed pleased to see and hear him again. In several villages our reception was very friendly: the people pointed out the best place for our tent, and cheerfully brought us wood and milk, which in some places, through the unfriendliness of the people, we cannot obtain at any price. We often had large crowds of attentive hearers, while we endeavoured to expose the folly of idolatry, and to proclaim the cross of Christ as the only way of salvation. Numbers came and sat by our tent for hours, and patiently heard us explain some of the most important truths of God's word. They would freely talk of the claims and the character of Christianity, and some would candidly confess that if all could but be persuaded to receive and practise it, there would soon be a very blessed change in the state of society. But when the claims of the gospel were pressed home, and they were urged to seek the blessings it confers without delay, alas! they were too ready with some evasive answer. Though strong convictions in favour of Christianity were sometimes felt and acknowledged, still the fear of losing caste, or some other worldly considerations, formed an

insuperable barrier to an earnest and sincere inquiry after truth.

We attended several village markets, on which occasions we had opportunities of preaching to larger numbers than we could otherwise have found collected together, as well as to many people whose villages we could not visit. In the midst of much hurry and confusion, we had a great crowd of hearers, and gave away some books to such as could read. In two or three villages only did we meet with an unfriendly reception. In one village all appeared to have agreed together to oppose us. We were abused not a little, and peremptorily ordered to be off; but by mildly and firmly expostulating with the more respectable portion of the crowd, they became somewhat ashamed of their behaviour. We made several attempts to preach the gospel to them, but all in vain; to this they would not listen. We were therefore obliged to leave them with the painful reflection, that in rejecting the gospel of Christ, they had judged themselves unworthy of eternal life. In no other village did we meet with such strong and decided opposition. Here and there an interested brahmin would show his bitter hatred to Christianity by his violent anger and abuse, but such persons seldom had the sympathy of the crowd. The greater number of our hearers were favourably disposed, and I hope some of them really understood the way of salvation by faith in the Lord Jesus Christ, as we endeavoured to explain it to them. For the fruit of these efforts we must live in hope; at present we hear not the voice of sincere and earnest inquiry, and we see not the symptoms of any great work of conversion; but we must not conclude from this that no good is done by the preaching of the gospel. The diffusion of evangelical knowledge must do good; it has done good already. It has loosened the fetters of superstition and brahminical tyranny. It has weakened the confidence of the people in their idols, their priests, and their deities. It has led many to treat with contempt ceremonies that were formerly deemed indispensable. It has produced a conviction in the minds of not a few, that Hinduism is ineffectual as a remedy for the evils which sin has brought into the world; and some are found, where the gospel is fully preached, who are ready to avow that as to virtue, truth, and purity, Christianity is far superior to Hinduism, and is much better adapted to exalt men to holiness and happiness. And impressions like these have been gaining ground, and taking a deeper root, slowly

it is true; nevertheless they are surely progressing. I might give you some examples of what I have now mentioned, but I fear being tedious. I will, however, mention one instance which took place in Tirhoot not long ago, which shows the decline of brahminical influence and superstition. A certain inferior caste, according to the usual custom of the country, had employed for many generations a certain order of brahmins to perform some particular religious ceremonies at the sittings of its panchayat (meeting for business), for which the brahmin received a handsome fee. A question arose as to the necessity of continuing the services of the brahmin, and after some discussion it was unanimously agreed that they were unnecessary, and might be dispensed with. The officiating brahmin was accordingly dismissed. He, no doubt, regarded it as a sad proof of the depravity of the times, as a few years ago these people would as soon have thought of dispensing with their food as with the services of the brahmin.

Since I wrote to you last we have been cheered by the addition of three new members to our English church. Two were baptized in December last—a young man and his wife. They have been very regular attendants at our chapel for two or three years, and have been a long time under

serious impressions, but were unable to come to a decision until the autumn of last year, when they made up their minds to profess their faith in Christ by public baptism. They were accordingly accepted by the church and baptized, and on the first Lord's day in January they were received into communion.

The other new member is a gentleman residing in Tirhoot, an indigo planter, and a relative of one of our members. He is a very intelligent man, and well versed in Hindu literature. He has been the subject of real religion, I believe, for several years, and was desirous of being baptized, but there were some obstacles. He renewed his application for baptism in March, and was then accepted by the church. On the 1st of April he was baptized in the presence of a large and deeply serious congregation. I felt a peculiar interest on the occasion from the circumstance that the candidate was a descendant of faithful Abraham, and that we could henceforth regard him as one of the true Israel of God. He is now desirous of turning his perfect knowledge of the native language to some good account, and he has already been engaged in the work of translating for the benefit of native Christians. I trust he will prove a "burning and shining light" in the midst of heathen darkness.

CEYLON.

Mr. Davies, of whose indisposition and consequent visit to Kandy our readers were informed last month, gives the following account of his state in a letter dated thence, July 10th:—

When writing to you by last mail, I hoped to be able soon to return to my duties; but since I have been very ill, so much so that our kind friend Dr. Elliott thought it necessary to go without delay to engage a passage home in the "Persia," which was to sail in a few days. I was in the most distressing perplexity as to what was best to be done, but after a little consideration, I refused to consent to such an important step without further medical consultation and trial of a colder climate. I am now thankful that I did not consent to return to England, as I have been gaining strength for the last ten days, and my

medical man in Kandy thinks that a few months' residence in a colder climate will completely re-establish my health. Our very kind friend Mr. Selby, the Queen's advocate, has given me the free use of his cottage at Newera Ellia, which is the highest and coldest district in the island. We hope to reach it in three days by easy stages, commencing the journey to-morrow.

It grieves me to think that my labours must be suspended for five or six months; but if this will have the desired end, as I believe it will, it will be better in every way than returning home.

AFRICA.

FERNANDO PO.

The view of Clarence prefixed to our present number is taken from a spot near the Governor's House, the beginning of a tongue of land which ends in Point William.

The house in the foreground is occupied by Captain Beecroft, the Spanish consul, and the Spanish flag is hoisted in front of it. The house immediately behind the flag-staff is Matthews' store. The house in the distance, behind the tall tree, was Mr. Sturgeon's, in which the school is now carried on by Miss Vitou. The tall tree is a lance wood tree, it is a fine specimen, and very high. The houses seen in the picture stand seventy or eighty feet above the sea. The town of Clarence lies behind, on the left hand, on somewhat lower ground. Clarence Cove is not much more than a quarter of a mile across.

In a letter dated June 14th, Mr. Saker says, "Our beloved friends at Bimbia are quite well. Here we are not so. The doctor is in a state that requires a change. Mrs. Prince is not well. Miss Vitou is quite unfit for her duties; and I am absolutely useless."

Fourteen days afterwards, writing again from Clarence, Mr. Saker gives some additional information, appealing also for reinforcements from this country.

Another vessel leaves us this evening for Liverpool, and as I now see Dr. Prince returning from Bimbia, I am in hopes of giving you the pleasing news that we are all well. The doctor will be here in about half an hour, in the mean while I may say how much I have improved by a change of air, &c. When last I wrote a few lines I had just returned from Bimbia. Since then I have improved much, and feel a daily progress toward a healthy state. Since the doctor's absence I have had the care of his people, and have not found the various exercises in any way injurious. As usual, we have had a large attendance on the services, both on the sabbath and in the week; and on the sabbath evenings Longfield house has been filled with those who met me for prayer—for special prayer—for a blessing on the preached word. Those evenings have been highly gratifying.

Mrs. Prince is, I think, somewhat better than when I wrote last, and I hope the doctor is no worse. Miss Vitou has had a little cessation from her school, and is bettered by it. She has resumed it again this week.

A good change, could it be effected, would be highly advantageous to her.

Dr. Prince is now come. He is not worse than when he left, though wearied from thirty-six hours' exposure to the sun and rain. Brother Merrick and family are all well. Johnson is now mercifully settled at Cameroons, and Christian has returned to Bimbia, but only on his way to this place: he is well.

Other communication I would fain make, but must withhold it for a few days; yet I may just add, that there is every reason to conclude that our feeble band will be enfeebled more in a few days. The calls in providence seem urgent for the voyaging of two of our company. Oh, that our God may send us help speedily! Dear sir, are the churches so destitute of pious young men, that labourers cannot be found for Africa? Are there none who can place their lives at the disposal of the Saviour in this sickly land? Do our pious youths forget that ours is a God *near* and *far off*? Oh, that the blessed Spirit may send you the men and the means, as well as the heart to send them here. We must have them speedily. Africa groans to be delivered from the bondage of sin.

WEST INDIES.

BAHAMAS.

The following letter from Mr. Capern is dated Nassau, May 27th, 1848.

By the last packet I informed you that we had determined to send home our dear little girl to the Institution at Walthamstow, and accordingly she left us in that same packet, under the care of Mrs. Littlewood. Ere this we trust God has brought them to their desired haven. We hope also that we did not do wrong in sending her without giving you longer notice.

I am sorry to inform you that since she

left her mother has been seriously ill, and is now in a very feeble and exhausted state. She has had a violent attack of dysentery—a disease which too often proves fatal here, especially at this the rainy season of the year. We were obliged to call in medical aid, and for nine days the doctor attended three times a day. I am thankful to say that we have some hope of her recovery.

I regret to have to add that of late my own state of health has been unfavourable. I have been afflicted with giddiness, which at times is quite distressing. It arises from indigestion in part, but more from general debility. The least excitement brings it on, and the exercise of writing more than any thing else. I do not write this letter without feeling it painfully. I have consulted our medical attendant, and have been ordered to drink ale, but advised to seek a change and rest for a few months. I have no specific or

organic disease, but am suffering from mere exhaustion. I cannot, dear sir, work as formerly, which is exceedingly distressing to me, as the demands on our time and strength are as great as ever.

A few months in America would, I think, renew my strength, but I see not, in consequence of expense, &c., how I am to leave. Yet to remain here in weakness, so as to be incapable of performing the duties of the station, is what cannot be thought of, and would indeed be in every respect wrong. I am in a strait, and wish to know the will of God.

But for the sickness of my dear wife I should have been at this time at Ragged Island. It is more than eighteen months now since a visit was paid there. This is the only island of any distance from Nassau that we shall be able to reach until the hurricane months are over.

TRINIDAD.

A letter from Mr. Cowen, written on the first of August, contains the following pleasing information :—

I have just returned from the interior, after spending some time among the stations, and was on the whole gratified, though from my long absence matters in every particular have not gone on as I could wish. The members are united, however, and generally well disposed, and will, I trust, under more constant attention than they have hitherto received, be led under the Spirit's quickening and sanctifying influences to strive together for the faith of the gospel. Brother Hamilton is still at his post, and has an interesting school, though not numerously attended. This is a promising station, and will, I think, become increasingly encouraging as our labours and influence under God's blessing can be brought to bear upon it. At Montserrat, which place you may remember, the cause I think is taking deep root. The little chapel was crowded the two sabbaths I remained there; there was also a nice sabbath school. The day school is not so flourishing as I want to see it, but in the course of a little time I trust I shall be able to secure an improvement. Mr. Proctor, a coloured person whom

I baptized a little before I left the island last year, has taken up his abode at Montserrat, and has made himself very useful among the people. He labours constantly in word and doctrine, and pays considerable attention to the sabbath school. We have in connexion with Montserrat station a good meeting on a neighbouring estate, which in course of time will, I hope, be still more encouraging. I trace all this to the erection of our little chapel in that quarter, as without it we could not carry on with any degree of efficiency our work. I am sorry that no assistance has been offered towards the erection of the two that remain to be built. At the New Grant station the people are getting the timber ready, and doing all they can to provide a place in which to meet. But after all, much will devolve upon me. This evening we intend celebrating freedom in our chapel in Port of Spain. The question of the universal abolition of slavery is, wonderful to say, one of the most popular that can now be brought before a West Indian audience.

FRANCE.

BRITTANY.

In a letter dated Morlaix, August 31, Mr. Jenkins gives the following account of efforts made to preach the gospel and distribute the scriptures and religious tracts,

I left home on Tuesday, the 15th, the holiday of the Assumption of the Virgin. At Plougonven, after mass, I gave away a great many tracts, and sold a Testament. This was a good opportunity to speak a few words to the people, who were well disposed to hear, and received tracts with readiness.

I reached Guerlesquin in the afternoon. This is a large village, with about 600 or 700 inhabitants. I had never visited this place before, but Rieou and some colporteurs had. After vespers there was a procession in honour of the Virgin, which presented a spectacle of real idolatry. When all came to a close I visited a few houses to offer Testaments and tracts, and approached the church when the people were coming out. A crowd surrounded me, and some good would have been done had it not been for one evil-disposed man, who began to use abusive language, and would hear no reason. This individual set himself to push the people against me several times, and a few others were disposed to follow his example, so that I thought it advisable to withdraw, and return to my lodging. A few persons expressed their indignation at the conduct of the disturbers. However, all was not lost, for a few persons came for tracts to my room, and among others a young man, with whom I had an interesting religious conversation. He had serious thoughts of religion, was convinced some things were wrong in the church of Rome, and desired to know the truth in its purity. He took some tracts. Later several persons came to the house, to whom I explained the third chapter of Matthew, and went to prayer with them. These men heard with attention, and expressed their approbation of what I read and said to them.

Wednesday morning I left this place, and saw bits of our tracts strewn in the road. After walking eight leagues, I reached Treselan, a village in the parish of Beghard. Here I had a conversation with two respectable farmers, one of whom was the *adjoint* of the mayor. They each of them bought a New Testament, and on going away one of them desired me to preach the sabbath following at Beghard.

Tuesday I called on Mr. Le Tiec, and found him in the same good disposition as when I first saw him, and I am glad to say that it appears he is a man of learning, judgment, conviction, uprightness, consistency—good to the poor, amiable and kind, and I trust he is a man of solid piety. As I had written to him, he had made known my coming, and had done his best to have a room in the *Mairie* to preach in. In this he had failed, though his cousin was the mayor; nevertheless there was a favourable disposition. There was an election to be at Beghard on the sabbath, and this being a *chef lieu de canton*, electors from four other parishes were to attend. This is a sad profanation of the

Lord's day, but offered a good opportunity to preach the gospel. We decided that I should preach at Beghard on the sabbath, and Mr. Le Tiec and his sister invited me to announce our attention to the servants and labourers who were in the house,—news which they received with pleasure. Our friend Omles joined me here, and Mr. Le Tiec told him to bring him twenty Breton Testaments and twenty French ones. The priest at Treselan had made no reply whatever respecting the Testament I had given him from Mr. Le Tiec, but the priests at Beghard had preached against our books, &c. A man told me that in the month of May last the parson had preached against the protestants, and that he cried out, *Malediction, a thousand maledictions of God on the protestants!* I called on one family, and went by St. Eloy to Louargat. The state of the harvest made it too difficult to have evening meetings on week days.

Friday.—In the morning I called on an intelligent and respectable farmer, who desired to see me. He is a charitable man, and has always been opposed to the priests on account especially of their rapine and wickedness. About midday some half a dozen men came to converse with me about religion. They desired to have an explanation respecting praying to the saints, &c. This was pleasing, and they appeared to understand what I told them on the subject, and respecting the only Mediator and Saviour Jesus Christ. In returning I called on the blind man with whom I had conversed when I first visited Beghard. He had expressed a wish to see me again. He gave me a truly interesting account of his visit to the parson to know what he had to say against the Breton New Testament. The priest had nothing to say but against one word, and his remark was not at all important. He wanted to accuse the blind man of pleading our cause, but to that this sincere man replied, he pleaded but for the New Testament, which he believed to be perfectly good, and added he could very conscientiously go to sell that book, and that he thought he could sell 500 Testaments in six months. The priest told him respecting Mr. Le Tiec acting with us, his application for a room at the *Mairie* to preach in, and the refusal. The blind man observed to the priest he thought a room to preach in ought to have been granted. He told me he had kept carefully the tracts I had given him, except the letter to the priest respecting the New Testament, that one was burnt because at the close of it I declared all the priests of the church of Rome to be in error. However, he did not try to prove the contrary; he was much more moderate than the first time. We had a good conversation together, which I trust the Lord will bless to him. Knowing that Mr. Le Tiec had given away Testaments, he expressed a desire to have one. He mentioned a young man, now studying for the

priesthood, who had told him he wished to see me.

After leaving the blind man I called on the newly elected mayor. There was no objection to my preaching. I returned to Treselan.

Saturday. I called in the morning on Mr. Le Tiec. In the afternoon I went to Beghard, and called on the young man destined to be a priest, and had a religious conversation with him. We talked on controversial points, but more particularly the infallibility of the pope. Though he was quite unable to show reason for this enormous error, yet he was somewhat tenacious to say he believed it.

Sabbath. While taking a little walk in the morning I heard some one saying, *race de canaille*. From about nine o'clock many persons came to my room, and among others our blind friend, who asked me our belief respecting the end of the world, the final judgment, &c. I told him, and read to him a portion of the twenty-fifth chapter of Matthew, and he expressed his satisfaction there before a number of people. A large group of persons were standing before the house for a good while before the meeting began. A few minutes after twelve o'clock I went out, and took my stand on one side of the large square in the middle of the village. A great number of people surrounded me immediately, and in a few minutes the people from mass were to be seen coming fast to join the crowd. I preached in Breton from Matt. xxviii. 18—20, to a quiet and attentive congregation. It is thought that from a thousand to twelve hundred persons were present, among whom were several of the influential inhabitants of Beghard and other parishes. As soon as I closed, Mr. Le Tiec came for-

ward, and desired me to announce from him that the New Testament was to be given gratis to those who desired to have it. I did so with joy, and immediately the people came for Testaments, so that in a few minutes we gave away all we had—thirty-four, a great many being obliged to go away without being supplied. A considerable number of tracts were also distributed. This was a precious opportunity—a remarkable day. May the Lord abundantly bless the good seed sown. I may add that I received here all kindness. The landlord of the house where I was putting up bought a large bible, and showed me a room he was willing to let me have to preach in. This room is very well for the purpose, but the way to it is not convenient. I intend visiting this place soon again.

On Monday I saw the blind man, and gave him a Testament, for which he was very thankful. He remarked it would not be burnt or destroyed, but kept carefully, and that he would have it read to him.

I returned home truly joyful on account of the opportunity given to preach God's word, and the prospect of the spread of the gospel. When I arrived home I learnt that one of the two interesting women in the country had come over the day before, walking in all near six leagues, with the intention of asking me many explanations for herself and her friend. My being absent was a disappointment to her. She said they would come both very soon. One of them keeps a little shop. It appears they have been considering the duty of not selling any thing on the Lord's day. This is a striking fact, while nominal protestants in the towns in this country keep their shops open on the sabbath.

HOME PROCEEDINGS.

The following article will explain itself. The plan which it develops has originated with some zealous young men, members of churches in the metropolis, who having submitted it to the Committee, and being anxious to engage the co-operation of others, desire to give publicity to this statement.

YOUNG MEN'S MISSIONARY ASSOCIATION, IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Committee of the Young Men's Missionary Association (formed in London, Aug. 16th, 1848), in aid of the Baptist Missionary Society, desire to explain briefly the objects contemplated by the Association, and to request the co-operation of the friends of Missions.

The importance of systematic and intelligent effort on behalf of missions, is acknowledged on all hands. God has eminently blessed them, and added the encouragement of success to the obligation of positive command.

In connexion with all evangelical denomi-

nations the exertions of the young in this work have been peculiarly cheering, both from their results, and from the promise they give of being continued for years to come. The young are, in one sense, the hope of the church, and to them in succession must be entrusted the work of diffusing the gospel.

There is needed among the friends of missions a more vivid impression of the wants of the world. We must therefore contemplate them. It was when our Lord beheld the city that he wept over it. It was when Paul saw Athens wholly given to idolatry that his spirit was stirred. It was on reading Carey's letters that Henry Martyn first thought of the claims of India, and resolved to devote his life to that field. Andrew Fuller's description of the heathen without the gospel was blessed to at least one hearer, and Richard Watson consecrated himself at home to the same work. Another appeal of the same advocate changed the pursuits of Thomas Wilson, and blessed the church with a life of benevolent effort on behalf of our own country. Similar information might lead to similar results, and would certainly lead, under God, to the exercise, though perhaps in other forms, of the same spirit.

There is needed too among the friends of missions a clearer conviction of the pecuniary resources and duties of the churches. All recent experience has shown what may be done by systematic effort, by continuous giving and collecting. Single Juvenile Associations raise by system as much as whole counties without them. The Sunday scholars connected with Baptist churches would gather by collecting each a shilling a year, more than one third of the present income of the Baptist Mission. One penny a week from each member of every Baptist church in England, would alone amount to more than £26,000 a year: a sum amply sufficient to support the present operations of the Society, and greatly to extend them.

To create a deeper conviction, especially among the young, of the misery of the heathen, and of the power and responsibilities of Christians, and to guide to effort consistent with this conviction, is the object of this Association.

The Committee ask the co-operation of all the friends of Missions, and especially of the Baptist Missionary Society. Most of us are Sunday school teachers, and we appeal to the enlightened feeling and holy principles of our fellow-teachers. We have seen the happy results of missionary effort among the young, and we ask for the co-operation of parents. We are all of us young men, and qualified perhaps, by our common sympathies, to act upon those of our own age, and we seek the increase of a spirit of consecration in them and in ourselves. We are professed members of the body of Christ, and we request the encouragement of our pastors and our brethren,

to promote systematic effort, to aid in diffusing missionary intelligence, and to cultivate and draw forth in us the spirit which influenced in an infinitely glorious degree the heart of our Lord.

In prosecution of the general objects of the Association a course of Lectures on Christian Missions will be delivered in the Library of the Mission House, Moorgate Street, London, on the third Wednesday of the months of October, November, December, January, February, March; to commence at 8 o'clock.

A Meeting of Members of the Association will be held for prayer and for conversation, on topics connected with Missions, on the fourth Wednesday of the same months; to commence at eight o'clock.

The Association will have the use of a room in the Mission House on the Wednesday of each week, when the books of the Mission Library will be accessible for consultation, and various Missionary and other religious periodicals (both European and American), will be laid on the table, for the use of the Members. The qualifications of membership are such as (it is hoped) will induce many of the friends of Missions to join the Association.

Among the practical measures which are likely to occupy the early attention of the Committee, are the following:

The more general formation of Juvenile and Sunday School Auxiliaries, and the increased efficiency of those already formed.

The preparation and delivery of Lectures to the children connected with Auxiliaries, to which the parents of the children may be specially invited.

And the delivery of Lectures to the Young generally, on topics connected with Missions, but which cannot be introduced at length in ordinary Missionary Addresses.

Treasurer.

Auditors.

MR. JOHN FRANCIS. MR. WM. E. BEAL.
MR. A. GRAFFTEY.

Secretaries.

Correspondence.—MR. JOHN EDWARD TREBIDDER, 4, Rockingham Row East, New Kent Road.

Minute.—MR. WILLIAM TAYLOR, 5, Grove Street, Hackney.

Committee.

MR. JAMES BENHAM,
— EDWARD WILLIAM CLARKE,
— JOHN COX, Jun.,
— JOHN FRANCIS,

MR. BENJAMIN L. GREEN,
 — WILLIAM HANKS,
 — CHARLES THEODORE JONES,
 — SAMUEL P. NICHOLSON,
 — WILLIAM OLNEY,
 — HENRY POTTER,
 — FRED. JOHN POTTER,
 — EDWARD R. TIDDY.

CONSTITUTION.

This Society shall be called the "Young Men's Missionary Association, in aid of the Baptist Missionary Society;" and its objects shall be—to diffuse a Missionary spirit, especially among the Young, by the dissemination of Missionary information; the establishment of Missionary Libraries; and the delivery of Lectures—to form and encourage Sunday School and other Juvenile Missionary Auxiliaries, and to promote systematic efforts on behalf of the Mission.

II. That the business of the Association shall be conducted by a Treasurer, two Secretaries, and a Committee, who shall be members of churches connected with the Baptist denomination.

III. That this Association shall consist of the Teachers of those Sunday Schools which have subscribed to the Baptist Missionary Society, during the preceding year, not less than £3; of the collectors connected with Juvenile Auxiliaries to the Baptist Missionary Society, who have collected not less than £1 during the preceding year; and of Young Men subscribing one penny per week, or upwards, or collecting £1 a year or upwards, towards the funds of this Association.

IV. That the Funds contributed to the Association, after deducting expenses incurred

in promoting its objects, as before defined, shall be devoted from time to time, to such departments of labour in connexion with the Baptist Missionary Society, as shall seem to the Committee desirable.

RULES.

I. A Meeting of the Members of the Association shall be held annually, at which a report of the proceedings of the past year shall be read, and a Committee appointed for the ensuing year.

II. A Special General Meeting of the Members may be called at any time by a resolution of the Committee, or on the requisition of twenty members, addressed to the Secretaries, specifying the object of such meeting.

III. None of the Rules of the Association shall be altered, but at the General Annual Meeting, or at a Special General Meeting called for the purpose, in accordance with Rule II.

IV. The Committee shall consist of twelve Members of the Association; who shall be elected at the Annual Meeting of the Society. In the event of vacancies by death or resignation, the Committee shall be empowered to fill up the same.

V. The Committee shall meet once a month, or oftener if found necessary, five being a quorum.

VI. Three Auditors shall be annually elected by the Members, one of whom shall be a Member of the Committee.

VII. All orders for payment on account of the Society, shall be signed in Committee, by two members of the same, and the Chairman, and shall be countersigned by one of the Secretaries.

AMERICAN BAPTIST MISSIONS.

Twelve months ago we placed before our readers a brief account of the missions conducted by our American brethren, as recorded in the Report of the American Baptist Union. The Report for 1848 has now reached us, and a few extracts from it will doubtless afford pleasure. The Executive Committee remark that the year "has been laden with mercies rather than judgments." "Death," they add, "has made no breach in the ranks of those entrusted at home with the direction of our foreign missionary operations; and in but a single instance has it been permitted to break the circles of missionary labourers abroad. At home and abroad, they that have gone forth weeping, bearing precious seed, have come again with rejoicing, bringing their sheaves with them. He whose faithfulness never fails, has crowned 'the year with his goodness;' the memory of which fills our hearts with gratitude and hope."

SUMMARY.

The whole number of missions in connexion with the Missionary Union is 16, of stations 52, and of out-stations 87. The number of missionaries and assistants

is 105, of whom 45 are preachers; and of native preachers and assistants 158; total number of labourers 263. Of churches there are 123, with 10,020 members, of whom 689 were baptized last year; and of schools 44, with 1472 pupils; as in the annexed table.

TABLE OF MISSIONS, STATIONS, ETC., OF THE UNION, IN 1847-8.

Missions.	Stations.	Out-stations.	Missionaries.	Female assistants.	Total missionaries and assistants.	Native preachers and assistants.	Churches.	Baptized.	Whole number.	Schools.	Pupils.
Maulmain, Burman	3		7	7	14	16	4	11	200?	3	160
" Karen	1	21	5	6	11	30	*10?	106	1800?	2	65
Tavoy Mission	2	13?	4	4	8	18?	11	37	770	3	84
Arracan Mission, Burman	2	2	1	1	10	2	15	55	55	2	42
" " Karen	1	5	2	1	3	31	30+	?	3523		
Siam " Siamese department	1		2	3	5						
" " Chinese		1	2	2	4	3	1	1	23		
China "	2	3	4	3	7	7	2	11	25?		
Assam "	3		6	8	14	2	3	21	50?	20	700?
Teloogoo "	1		2	2	4	3	1		?	5	150?
Whole number in Asia	16	45	35	36	71	120	(4	202?	6446?	35	1201
Bassa Mission.....	1	2	1	2	3	4	1	3	20?	3	60
Mission to France	7	10	2	1	3	10	15	23	200		
" Germany	14	24				15	30?	316	2000		
" Greece	2		2	4	6					1	60
Whole number in Europe	23	34	4	5	9	25	45	339	2200	1	60
Mission to Ojibwas	2	1	2	2	4	1	2		50?	1	50
" Ottawas in Michigan	1		1	1	2	1	1		25	1	20?
" Tonawandas, &c.	1		1	1	2	1			39		
" Shawanoes, &c.	3		3	5	8	3	4	23	140?	2	40?
" Cherokees	5	5	3	3	6	5	5	122	1100	1	41
In Indian Missions	12	6	10	12	22	9	13	145	1354	5	151
Total.....	52	87	50	55	105	158	123	689	10020	44	1472

* Including some in Burmah Proper.

† Besides schools in the jungle villages.

‡ Including two coloured helpers from United States of America.

† Including Bassein churches.

‡ In 1846-7.

FINANCIAL OPERATIONS.

The following sums have been received within the year:—

	Dollars.
Donations, from churches and individuals	80,444 85
Legacies	5,449 57
Profits on Magazine	331 94
Grants of U. S. Government	4,000 00
" American and Foreign	
Bible Society	5,750 00
Grants of American Tract Society	1,400 00
Interest on Fund for support of officers	1,200 00
Making the receipts, from all sources	98,576 36

The expenditures during the same time have been, for

	Dollars.
Objects specified in Treasurer's report	81,834 53
Civilization of N. A. Indians	4,000 00
Translation, Printing, and Distribution of Scriptures in Greece, Germany, Assam, Burmah, and China	5,750 00
Tracts in Germany, France, Siam, and China	1,400 00
Support of Secretaries and Treasurer	1,200 00
Making the whole amount of expenditures	94,184 53
And leaving a balance of	4,391 83
	98,576 36

which have been used in reducing liabilities, with which the year was commenced, to 29,296 73 dollars.

Of donations and legacies, the unprecedented sum of more than twenty-seven thousand dollars was paid into the treasury the last month of the financial year. But that was not the result either of extraordinary agencies employed in the collection of funds, or of extraordinary donations, so much as of the severe pecuniary pressure which prevailed, through the Atlantic cities and states, in the months of December, January, and February; and which induced many churches to delay their ordinary collections, with the hope of better times and larger contributions. In the month of March their donations came in such amounts as to inspire every heart with devout gratitude to God, and increased confidence in his favour and faithfulness to the missions.

Comparing the receipts of the last two years with each other, we find that the increase has been about 160 per cent. in contributions from Ohio, Indiana, Illinois, and Wisconsin; and nearly 14 per cent. in those from Maine, New

Hampshire, Vermont, Massachusetts, New York, and New Jersey; and that from these states 12,163 39 dollars have been received in advance of the amount for the year ending April 1, 1847. But there has been a falling off in the contributions of Pennsylvania and Iowa of about 55 per cent.; and in those of Rhode Island, Connecticut, Delaware, and Michigan of 28 per cent.;—and from these states the receipts have been less, by 10,134 59, than they were in the year ending April 1, 1847. The net gain, therefore, in donations and legacies from the sixteen states and territories embraced in the home field of the Union, has been 1,928 80 dollars for the past year. But on those received from all quarters, the increase has been no more than 885 19 dollars. The remaining balance of increase is to be credited to the liberality of the two co-ordinate societies, whose appropriations have been expended in bible and tract operations.

Some interesting details will be given in our next number.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CLARENCE.....	Prince, G. K.....	June 17.
		Saker, A.	June 14 & 28, July 8.
AMERICA	MONTREAL	Cramp, J. M.....	August 9.
ASIA	AGRA.....	Dannenberg, J. C.	July 10.
	CALCUTTA	Thomas, J.....	July 1.
	COLOMBO	Allen, J.....	July 8.
	KANDY	Davies, J.	July 10.
	MATURA.....	Dawson, C. C. ...	June 15.
	PATNA	Beddy, H.....	June 18.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	August 31.
HAITI.....	JACMEL.....	Webley, W. H. ...	July 9.
HONDURAS	BELIZE	Adams, E.	July 11.
	SARTENEHA	Kingdon, J.....	July 3.
JAMAICA	BROWN'S TOWN	Clark, J.....	August 5.
	CALABAR	Tinson, J.	July 1.
	DRY HARBOUR.....	Smith, T.	July 31.
	FULLER'S FIELD	Hutchins, J.	August 5.
	JERICO	Cornford, P. H....	July 21.
	KETTERING	Dendy, W., & ors.	July 20.
	KINGSTON	Oughton, S.....	July 21, August 7.
	MOUNT CAREY	Hewett, E.....	July 29.
	OFF PORT ROYAL	Wood, J. H.	July 31.
	SAVANNA LA MAR	Hutchins, J.	July 20.
	STURGE TOWN	Hodges, S.	July 17.
	ST. ANN'S BAY.....	Millard, B.....	August 5.
TRINIDAD.....	PORT OF SPAIN.....	Cowen, G.	August 1.

ACKNOWLEDGMENTS.

Mr. T. W. Macalpine, Paisley, for a parcel of shawls, &c., for *Dr. Prince, Africa*;
Robert Forster, Esq., Tottenham, for a parcel of French and Spanish Scriptures, for *Haiti*
and *Trinidad*;
Louisa Cowling, of Salters' Hall Sunday School, for a parcel of fancy articles, for *Mrs.*
Saker, Africa;
British and Foreign School Society, for a parcel of the Society's Reports, for the
Missionaries;
Teachers and Children of the Pembroke Chapel Sunday School, Liverpool, for a parcel of
books, &c., for *Dr. Prince, Africa*.

CONTRIBUTIONS.

	£	s.	d.		£	s.	d.		£	s.	d.
<i>Annual Subscriptions.</i>				BUCKINGHAMSHIRE.				Harston— Collection			
Chandler, Mr. J.	1	1	0	Stony Stratford.....	6	0	0	Landbeach— Collection	4	4	0
Cobb, F. W., Esq., Mar- gate	2	2	0					Contributions	3	3	8
Perrin, W., Esq., Kings- wood	1	0	0	CAMBRIDGESHIRE.				Do., for <i>Dove</i>	1	5	6
Rogers, J. Esq., Wotton under Edge	1	0	0	Bottisham Lode— Contributions	0	4	0	Melbourn— Collection	8	7	10
<i>Donations.</i>				Cambridge— A Friend, by Mrs. Warwicker.....	20	0	0	Contributions	5	1	0
Belsey, John, Esq., for <i>Debt</i>	1	0	0	St. Andrew's Street— Collection	69	16	3	Do., for <i>Africa</i>	4	0	0
Friend (M. K. C.)	5	0	0	Contributions	4	2	4	Swaeseey— Collection, &c.	10	10	0
Harvey, Thomas, Esq., for <i>Debt</i>	5	0	0	Do., Sunday School ..	6	14	3	Waterbeach— Collection	3	11	6
Howland, W., Esq., for <i>do</i>	5	0	0	Zion Chapel— Collection	4	15	8	Contributions	2	0	2
Olney, Daniel, Esq., Tring, for <i>do</i>	5	0	0	Contributions (in- cluding Sunday School)	0	17	5	Willingham— Collection	2	1	6
Radnor, the Earl of, for <i>Africa</i>	50	0	0	Caxton— Collection	1	19	9	Contributions	1	2	0
Thorsby, Rev. Mr., for <i>Debt</i>	2	0	0	Contributions	0	10	0		187	5	4
				Chesterton— Sunday School and Juvenile Fund	2	7	0	Acknowledged before	120	0	0
LONDON AUXILIARY.				Cottenham— Collection	22	10	10	NORTH EAST CAMBRIDGESHIRE AND WEST SUFFOLK AUX- ILIARY—			
Little Prescott Street, on account	26	0	0	Great Shelford— Collection	2	13	2	Barton Mills— Collections	14	2	0
BEDFORDSHIRE.				Contributions	3	10	0	Contributions	9	0	0
Cotton End— Collections and Sub- scriptions (moiety)	12	0	0	Haddenham— Contribution	1	0	0	Burwell— Collection	1	4	10

£ s. d.			£ s. d.			£ s. d.		
Isleham—			LEICESTERSHIRE.			WESTMORELAND.		
Collection	8	9 10	Leicester—			Great Asby	0	6 2
Contributions	0	10 0	Contributions, for					
Do., for <i>Dove</i>	0	10 0	Debt	25	10 6			
Prickwillow—						WILTSHIRE.		
Collection	4	0 0	LINCOLNSHIRE.			Westbury, Cook's Stile Chapel—		
Soham—			Lincoln—			Collection	2	2 5
Collections	5	16 8	Contributions, for			Contributions	1	15 9
Contributions	1	16 5	Debt	20	0 0			
DEVONSHIRE.						YORKSHIRE.		
Tavistock—			NORFOLK.			Bradford—		
Angas, Miss, for <i>Debt</i>	10	0 0	Kenninghall	16	0 0	Acworth, Rev. Dr., for		
Yarcombe—			NORFOLK Auxiliary, on			Debt	5	5 0
Collection	0	12 4	account	70	0 0	Godwin, Mrs. J. V.,		
						for <i>Ceylon Schools</i> ...	2	0 0
ESSEX.			NOTTINGHAMSHIRE.			SOUTH WALES.		
Loughton—			Collingham—			CARDIGANSHIRE—		
Contributions	6	14 0	Contributions, for			Penrhyncoch—		
			Debt	21	15 0	Collection	0	12 0
GLOUCESTERSHIRE.			Nottingham—			Contributions	0	19 6
Gloucester—			Contributions	5	10 0			
Earl, Mary, for <i>Dove</i>	0	10 0	Do., for <i>Debt</i>	21	0 0			
HERTFORDSHIRE.			SHROPSHIRE.			MONMOUTHSHIRE—		
Royston—			Bridgnorth—			Abergavenny—		
Nash, Misses Eliza-			Friend, by Mrs. Sing	10	0 0	Collection, Public		
beth and Martha,						Meeting	4	5 0
for Rev. J. Jenkins,			SOMERSETSHIRE.			Frogmore Street—		
<i>Morlaix</i>	3	0 0	Chard—			Collection	2	17 6
St. Alban's—			Collection	2	6 4	Contributions	4	15 8
Sunday School, for			Contributions	4	1 6	Do., Sun. Schools	0	17 6
<i>Matura School, Cey-</i>						Lion Street—		
<i>lon</i>	8	0 0	STAFFORDSHIRE.			Collection	1	5 3
			Walsall—			Contributions	1	4 4
KENT.			Collection, Goodall St.	2	4 0	Abersychan—		
Wrotham—			Contributions	1	4 6	Collection	2	0 6
Tomlyn, Mr., for <i>Debt</i>	5	0 0				Contributions	1	15 0
			SUSSEX.			Caerleon—		
LANCASHIRE.			Seaford—			Collection	1	2 7
Liverpool—			Sunday School, for			Contributions	5	0 10
Contributions, for			<i>Dove</i>	0	5 0	Magor—		
Debt	25	5 0				Sunday School Girl,		
Pembroke Chapel—			WARWICKSHIRE.			for <i>Africa</i>	0	5 0
Sunday School, half			Birmingham—			Newport—		
year's subscrip-			Contributions, for			Collections.....	11	14 4
tion, for <i>Patna</i>			Debt	33	2 0	Contributions	18	14 7
<i>Orphan Refuge</i> ...	4	0 0	Coventry—			Do., Sunday School	0	17 5
Stanhope Street, Welsh			Collections.....	18	11 4	Pontheer, Sion—		
Church—			Contributions	30	0 0	Contributions	29	2 0
Collection	1	7 6	Do., Juvenile Asso-			Ponrhydyryn—		
Contributions	0	12 6	ciation.....	33	10 8	Collection	0	16 0
Manchester—			Do., for <i>Debt</i>	27	4 6	Contributions	8	5 0
Contributions, for						Pontypool—		
Debt	27	12 0				Collections.....	3	7 9
						Contributions	9	2 6

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

MISSIONARIES WITHOUT COST.

SOME four or five years ago, we heard a very striking sermon from Dr. Harris, on behalf of our Foreign Mission. In one part of it, when discussing the question, How may the efficiency of such institutions be increased? he insisted that the duty of evangelizing the world was not the exclusive duty of ministers of the gospel, but that members of churches should also devote themselves to the work.

In illustration of this sentiment he showed, with great eloquence and force, that persons who had wealth at command to enable them to choose a residence in any part of the world should also give themselves to the work; and that men of business, seeking to improve their temporal circumstances, by commercial enterprise, should keep in view some distinct object of usefulness—such for instance as the selection of a locality where a missionary was labouring, whom they might greatly assist by their countenance and support, and who would find in their families that society and sympathy so cheering and soothing, and from which many of these devoted men are wholly cut off.

These notions awakened much interest at the time; but we regret that the subject has not since been taken up and enforced as it deserved to be.

During our recent visit to Ireland the whole matter recurred with renewed force, and we think, at the present time, it is susceptible of a practical application to the Mission in Ireland.

The late famine, and the tide of emigration, have thrown out of occupation an immense number of small farms; particularly in Connaught. Many excellent landlords would be glad to have tenants capable of occupying one hundred acres and upwards—thus getting rid of the miserable system of small holdings, and introducing a middle class yeomanry, who would employ some of the poor as farm labourers. Very good farms can be had for fifteen shillings the statute acre, or from seventeen to twenty shillings the Irish acre. The landlords pay one half, at least, of the poor rates and county cess.

The difficulty of getting moderate-sized farms in England is becoming greater every day. Smaller capitalists are obliged to emigrate. If such persons were to go to Ireland, they would find all they want, and would have a fair prospect of doing well.

But we fancy we hear the cry, "Would you have us go to be shot?" Certainly not. The parts of Ireland we are referring to have never been disgraced by the crime of assassination. Mayo, for instance, has always been one of the most peaceable counties in the whole empire.

Besides, you would dispossess no one of his farm. The land we speak of is not at present occupied at all. Former tenants are either dead, or gone to some distant shore. If you entered upon a farm, and gave the poor employment, you would be regarded as a benefactor, and respected as such.

Moreover, if you were known as the friend of the Missionary living in the district, who has been the instrument of saving the lives of hundreds by distributing British bounty, you would be most cordially welcomed, and no one would hurt a hair of your head.

And further, you can have any number of labourers who have been so efficiently taught by the agents of the Society of Friends that they are really skilled in all sorts of spade cultivation, and who would bless you for steady work at eightpence per day!

Should this meet the eye of any pious farmers, members of our churches, who are in the situation already described, let them consider this proposal. They would cheer the heart, hold up the hands, of the missionary, and strengthen the little churches in those districts where they may go, and become missionaries themselves. It will give us great pleasure to assist them by information and advice. If such persons could be persuaded to go, not only with the view of promoting their temporal interests, but also with a desire of increasing their usefulness in the church of Christ, they would be joyfully welcomed by our brethren in Ireland, and would themselves become missionaries without cost to the Society.

Mr. McKee, whom we had the pleasure of seeing while at Ballina, has still much encouragement in the Easky and Coolaney district. He says, Aug. 1st—

A MONTHLY REVIEW.

During the past month I have had thirty-two engagements, and addressed congregations in sixteen different parts of the county. A considerable number of Romanists have been present on these occasions, with many of whom I have had pleasing private interviews. In some cases I have been gratified to observe the amount of scriptural knowledge some of them possess.

Notwithstanding the political excitement prevalent in many parts of Ireland, we are comparatively free from it in this quarter. I consider this a great blessing; for the state of feeling it produces has a very injurious influence upon any missionary efforts which we may put forth. May the time soon come, when Irishmen of every class will be brought to know, *that they only are free whom the truth makes free.*

The Ballina district continues to afford encouragement to the agents who labour in it. More labourers are needed, as we showed last month. Until the funds necessary are found, the readers about Ballina will be brought closer together, so as to concentrate their labours, and make them bear on the people in and about that town. A few extracts from journals will illustrate these remarks.

THE SUFFERER COMFORTED.

In a house where I called a few days since I found the woman sitting with a testament in her hand, reading our Lord's sermon on the mount. Her downcast and sorrowful countenance was wet with tears, and manifested that she had inward feelings of sorrow. I asked her if she was suffering under any trouble. She replied, "A good deal of it. But here," holding out the book, "I have comfort for all."

CALL UPON ME IN TROUBLE, AND I WILL ANSWER THEE.

In a subsequent conversation I found she had lived for several days upon the most scanty fare, and that for the last day, neither herself, nor her little ones who sat mute, but death-like, by her side, had tasted a morsel. The tale, and the appearances of all around, were heart-rending. We felt that the Lord was our only refuge, and having read suitable scriptures, we gave ourselves to earnest prayer, which we had reason to believe was answered. A kind person came in soon after, and brought with him some little relief for this poor suffering widow.

The following fact is worth noting. It should supply fresh motives to increased liberality. The diffusion of gospel truth is a far better means of quieting a people, than troops and fighting ships.

THE GOSPEL—AND PEACE ON EARTH.

Is it not remarkable and truly interesting to see in this time of trial, agitation, and strife, that the places where God's truth is most generally read, and put into the greatest circulation, are those where peace, and obedience to the laws, are most to be observed? The counties of Mayo and Sligo, where the Society has laboured for many years past, and where it and other good societies still labour, are among the quietest in all Ireland. Yet as to temporal supplies the people are the most destitute.

It is also pleasing to observe, as I do in my engagements among the people, that they are beginning to consider that their disregard of God, and their neglect of his holy word, are the just cause of his judgments coming upon them.

GOOD EVIDENCE OF AN INTERESTING FACT.

In a house where I read the scriptures a few days since, near B——, a man who seemed to pay great attention to what he heard, said, "Some years since we had great confusion amongst us, by the White-boys, Threshers, and other disturbing parties;

but now all is peaceable, while other parts of the country are all in a blaze." Another observed—"We had not that book (pointing to the sacred volume) then; and if they you speak of, had it now, and would observe its precepts, they would be peaceable also." This observation came from a man who was formerly one of the most violent to be found in the country. This is a specimen of the change which has taken place in the disposition of many, who, like him, were once foremost and violent in every evil work and practice.

Some of our extremely cautious friends have thrown out hints, when we have been describing the work going on in Connaught, that perhaps the relief fund has had more influence than was desirable. True enough they hoped all was right, but the hope was so feebly expressed, that it was more like doubt. To meet this feeling, and to evince the reality of the change going on among many of the poor, we extract, from a recent communication, an interesting account of some

RELIGIOUS EXPERIENCES.

Read a part of the 1st of Romans where many persons were. They were much struck with the last clause of the 32nd verse. One said, "I am placed sometimes among many wicked people, whose conversation I hate, and sometimes I feel a desire to speak against it. But then shame overcomes me, and listening to them seems to be joining with them. Then I feel distressed. How is it that religion is the only thing about which we feel this shame? Is there any way in which I can overget it?"

Another, whose religious feelings are often remarkable, said to me—"I sometimes feel my heart so hard, that it seems like something which has been scorched and dried up with heat. The place I read was Ezekiel xxxvi. 25, &c. This led me to speak to her on the subject of prayer, and reliance in Christ alone.

The subject of prayer has engaged much of the attention of the poor whom I visit in A—— parish. One said, "I can often pray, and sometimes have great delight in it, so that I think I would not care who heard me. But when I ought to do so, I feel so shamed that I cannot do it."

Another observed, "I think I would be more happy if I could always think that God is present, and looking at me. But I do not always think so, and I feel sorry that I do not."

Another said to me, "Often when I am after praying, I feel so lightsome, and so happy, that I think no care could trouble me.

Oh! that I could always keep in that way!" Another told me, "I often do not wish to pray, and the thought troubles me. Indeed I sometimes feel as if I would give it up altogether, and think they are happy who do not feel a call to prayer. Something within tells me this is wrong, and that I might be more happy. When I am able to pray I feel rejoiced, but it does not last long, for sudden fears and sorrows come over my heart. Why is my mind troubled this way?"

While travelling in Ireland, we met with Mrs. Nicholson, an American lady, a baptist, who has spent more than two years travelling about visiting the poor, living much with Romanists, and freely speaking to them on divine things. We understand she has published an interesting work, "A Stranger's Welcome to Ireland." We have received a letter from this lady, and a few extracts, stating her impressions of the cause in Ballina, will be acceptable to all our readers.

In my tour through Ireland, Providence directed me to Ballina, where I found a little bright spot in this land of darkness and want. It was the church there, under the guidance of Mr. Hamilton. And without flattery or exaggeration, I feel it my duty and privilege to say, that it is a church where God's honour dwells—not for its greatness, splendour, or wisdom, but for its silent effectual working, which tells at every step.

Though the church is increased in a great part from the Romanist community, yet one of that community said to me, "May God send more such men into this place." The church is composed emphatically of the poor of this world, but who are rich in faith. I was told by an influential Romanist, that Mr. H. had done the best with his donations (for relief) of any one in Ballina; and the priest, who was present at the time, seconded it.

I give this testimony to encourage you in your work, and to entreat you not to slacken your efforts. Every pound you place there will be returned with good usury. Sustain the church at Ballina and you will be repaid, the hungry will be fed—souls will be saved—and God will get glory.

Excuse this note, and believe me, though a stranger and a foreigner, a well-wisher to your society, and to Zion everywhere."

JOHN NASH, who has "grown old and grey-headed" in the service of the Society, mentions in his journal for August, among many other encouraging things, the following

INSTANCE OF USEFULNESS.

There was a young man who lived convenient to me, named M—, and whom I taught to read the Irish Testament about four years ago. God was pleased to show him

the light and love of Jesus. He died a few weeks since, in the faith of Christ. Through the exhortation he gave his father and sister on his dying bed, they have renounced popery, and have the bible as their guide.

POSTSCRIPT.

The Annual Meetings held in Dublin were more than usually interesting this year. The accounts from the churches were, with one or two exceptions, very encouraging. There were added to fifteen churches one hundred and twenty-one members, decrease sixty. Clear increase sixty-one, or rather more than four to each church. Nearly *forty* had emigrated during that time.

It was very gratifying to notice that out of churches containing nearly eight hundred members, only *five* exclusions had taken place. And we can assure our friends that discipline is generally maintained as carefully as in England.

A series of services were held in Mr. M'CARTHY'S district the Lord's day previously to the above. The weather being fine they were largely attended, and a baptism in the river, near Rahue, was a solemn and interesting service. Several of the brethren were present and took part in the meetings held during the day.

The Society of Friends having employed a considerable portion of their Relief Fund in the cultivation of several farms in the county of Mayo, affording employment to great numbers of the peasantry, as well as giving them sound practical instruction in the cultivation of various kinds of green crops, and with signal success; the Relief Committee have resolved to expend what funds may be sent to Ballina during the coming winter, in a similar manner. The whole question has been carefully considered; and the method of procedure, the probable expense, the number of persons likely to be effectually relieved, who will be taught to work, and thus may become *skilled* labourers—a class of persons so much wanted in Ireland—have been as nearly as possible ascertained. Extensive inquiries were made on the spot, by the secretary during his late visit to that country.

It is presumed that this mode of relieving the poor, especially those belonging to the church at Ballina, will commend itself to all the contributors to the Relief Fund. By taking this course, there is every reason to believe that the greater part of the expense will be repaid by the crops, and the Mission in that district materially assisted. The experiment, if successful, may be tried elsewhere.

Mr. Wilson has felt it to be his duty to remove to Kilcooley Hills. Clonmel can only, therefore, be occasionally supplied. A generous and steady supporter of the Society has offered £15 to the Ballina and Clonmel districts, in the hope that new missionaries may be sent to each.

The congregation is increasing so rapidly at Ballina that a gallery in the place has become indispensable. The friends are doing what they can to meet the expense; but where poverty reigns almost universally, only a little can be expected. Last Lord's day week, when Mr. Hamilton was baptizing several converts, not only was the place crowded to excess, but more than *eighty* persons were standing outside, unable to obtain room. The gallery can be erected for about £50. Will some ten kind friends send us £5 each towards this object?

CONTRIBUTIONS IN OUR NEXT.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street; and by the Secretary, Mr. FREDERICK TRESTRALL, and Rev. JOSEPH ANGUS, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
4, COMPTON STREET EAST, BRUNSWICK SQUARE.